

BUILDINGS (WASH, D.C.)

DRAWER 13

WASHINGTON IN GENERAL

71-2009-078-0533-7



Washington, D.C.

Buildings

Excerpts from newspapers and other sources

From the files of the
Lincoln Financial Foundation Collection

ing out literally his own maneuvers of the war. Tradition has long ascribed the selection of Gen. Grant to command the Federal forces as the result of an inspiration whose source lay in Stuntz' toy shop. These same old wiseacres insist that old crippled Joseph was the instrument of Divine Providence to help the President choose the one man who possessed the qualities to end the war and bring the dawn of peace upon the troubled country.

When Joseph Stuntz could no longer sit up and work miracles in wood, his energetic German wife stepped into the breach and then appeared the delicious taffy and toothsome kuchen which delighted young and old. Four nearby fashionable boarding schools supplied a steady and generous patronage and Stuntz' popularity grew apace. Little lads and lassies came with maids and lackeys on horse and afoot and in handsome turnouts with imposing crests. The cabinet, the diplomatic corps, the judiciary, the army and navy all sent their youthful progeny properly guarded and chaperoned to Stuntz to make wonderful purchases and to feast their eyes upon the treasures of this palace of delights where a penny was the open sesame to delicious taffy and tiny fists full of coveted childish trinkets.

Because of its distinguished patronage the place has been named the "Toy Shop of the Presidents," for all of the little people of the White House from Lincoln's time down to the present have been numbered among its faithful customers. President Andrew Johnson's grandchildren, along with his own 12-year-old son, Andrew, formed a goodly troop of shoppers for taffy and toys.

Then along came Jesse Grant, who still holds a warm spot in the hearts of a wide circle of contemporaries for his base-ball proclivities. After him the Garfields, who lived just around the corner from the toy store when their father was in Congress, and were near neighbors to the Shermans. With the same tastes as their predecessors they, too, demanded the little German wooden soldiers, and to little Mollie no other dolly furniture or dolls were to be considered. Now, whenever James Garfield, former Secretary of the Interior, passes through the city, he takes time to pay a visit to the shop and to buy some of the old-fashioned wooden soldiers for his own boys, like he used to buy when he was a boy. Gen. Sherman's daughter was a taffy patron and she once confided in confidence to a playmate, "You can buy more for a penny at Stuntz' - than anywhere on earth." Like their sister the two Sherman boys also appreciated the goodies of the little shop.

LITTLE LORD FAUNTILERoy A PATRON.

Another celebrity known the world over who was a regular patron of the shop was Little Lord Fauntleroy, herwise Vivien Burnett, who lived near the enchanted spot and with true

lordly munificence looked after the welfare of his knights. Glittering trappings and war-like accoutrements are befitting insignia for all who sally forth on knightly quests, so Lord Fauntleroy gathered up a brave following from the rank and file of the street and after providing a suitable regalia, kept the high ideal of knightly honor undimmed by repeated stimulant in the shape of Stuntz' peerless taffy and cakes. And "Dearest," his mother, paid the bill to the tune of \$40.

For nearly 60 years this tiny headquarters of Santa Claus has held its own and remained unchanged even as to name. The same double doors invite your entrance, the same counters and imposing show cases offer you their wares, and a good fairy is still behind the counter to find the worsteds and beads, needles or cotton to help the toddling penny plutocrat to get more for that penny than anywhere else.

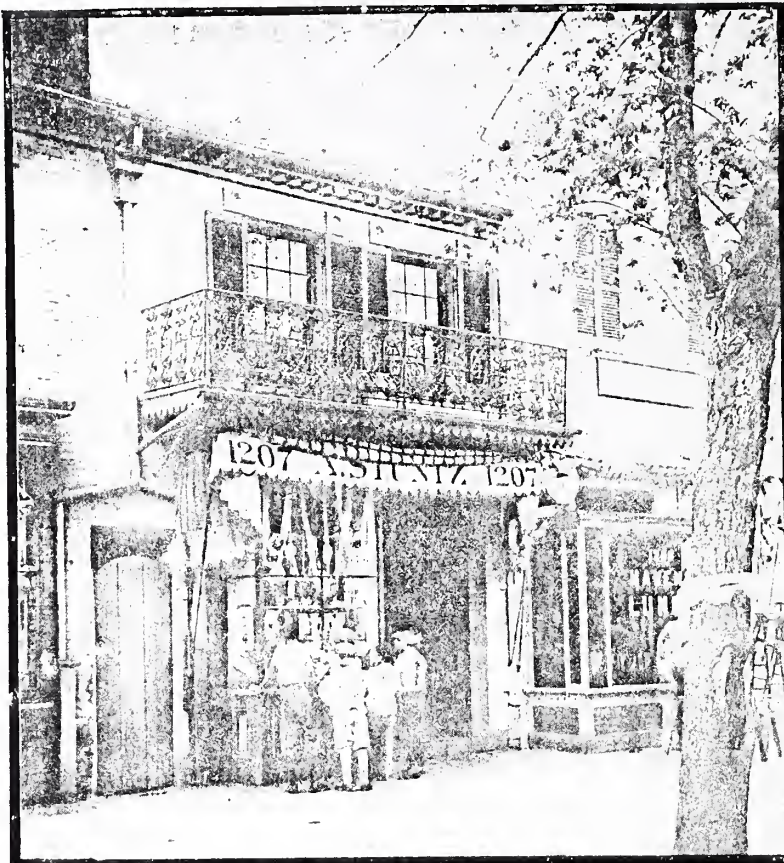
The same tiny show window still peers up toward the White House and gives the same smiling welcome that it has extended through all of the half a century. It has watched a city emerge from the unlovely chrysalis of a dirty, straggling mud-bespattered town whose streets were once little more than cowpaths and crooked lanes. It is a steady beacon to guide the world-worn blase traveler back to the realms of childhood's happy hours to revive forgotten ideals and

send him forth refreshed and cheered.

Christmas time has always been a joyous glorified home coming festival at the little shop. Beginning along in October letters and messages arrive from many far away corners of the world. They are orders for wooden soldiers, dolly furniture and other toys to be packed and shipped to the little grandchildren and children of former patrons to whom toys, to reach the acme of perfection and desirability, must come from Stuntz'.

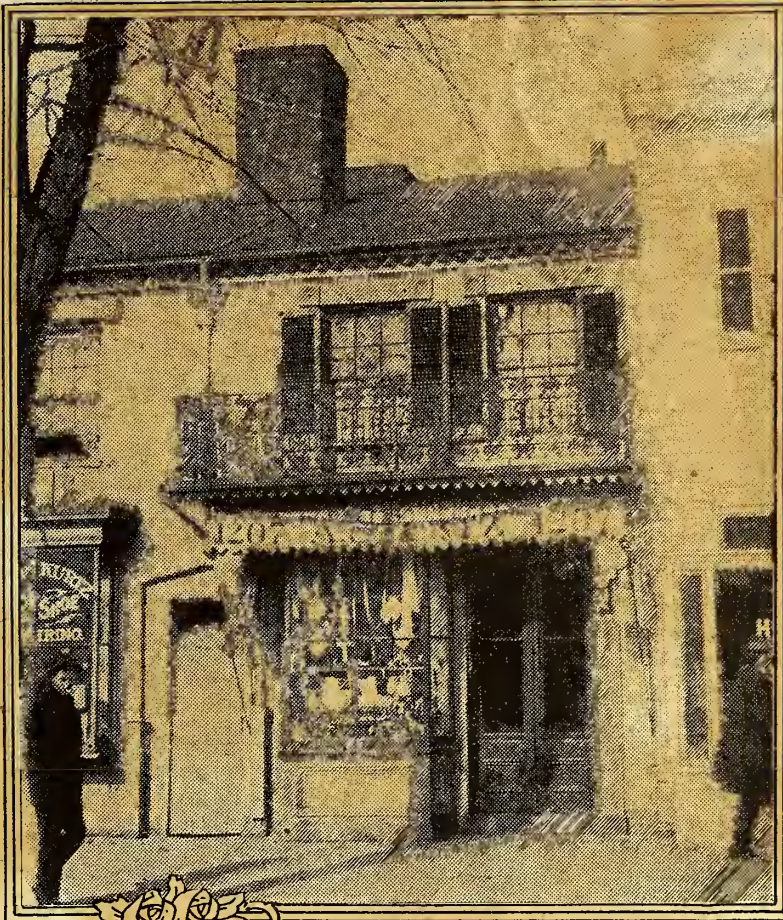
The approach of the holidays brings in troops of gray-haired grownups to whom a part of their Christmas program is a visit to "Miss Kate." They like to talk of the beloved old lady Stuntz, who lived to the age of 90 and who left her little shop to "Miss Kate." To renew old acquaintances and interview the patron behind the counter is worthy of a trip.

"Miss Kate" came into the life of the little shop when only a child and she has grown up right there. She knew all of the little people of long ago as she knows all those of a later generation. Though the children keep streaming in and the pennies still drop into the drawer, "Miss Kate" misses the pomp and parade of former times when the city's elite were the most constant shoppers. She feels that the city has grown away and left her a little out of the thick of things. Now comes the crownin, sorrow of her whole life—the old shop is to go.



"THE TOY SHOP OF THE PRESIDENTS."

PASSING OF WHICH GRIEVES SCORES OF WORLD-FAMOUS MEN.



Photos Copyright by Harris & Ewing.

The Lincoln toy shop.

New York Sun, Feb. 8, 1914.

2/21/1943

Historians Here Told Of Lincoln's Walks To Winder Building

President Lincoln used to walk from the west wing of the White House to confer with military officers quartered in the Winder Building on the northwest corner of Seventeenth and F streets N.W.

This bit of pre-Civil War data was given to the Columbia Historical Society last night at its meeting in the Mayflower Hotel by Mrs. Ruth B. Shipley, head of the Passport Division, State Department. The Department took over the 101-year-old structure in 1943.

The building was constructed in 1848 by W. H. Winder of Philadelphia, who commanded District forces in 1814 at the Battle of Bladensburg.

Army Headquarters in '65

In 1854, Mrs. Shipley said Mr. Winder petitioned the 33rd Congress to purchase the building because "that's what I built it for." In 1865, it was used as Army headquarters under command of Gen. U. S. Grant, she added. President Lincoln received some of the important war bulletins there. An iron balcony, which surrounded the second floor at the time, was used as a reviewing stand.

Mrs. Shipley pointed out that the current rehabilitation of the building has not destroyed the aura of dignity or the fine lines of the building.

She said the following inscriptions now being placed on the walls of the hallways of the building

"should be inspirational to persons leaving this country:"

"Long may our land be bright" and "The peril of this Nation is not any foreign foe."

The history of the ordinary three-cent postage stamp, or "the little adhesive which became the greatest business in the world," was outlined in a paper by Samuel M. Burgess.

Traces Postal History.

American postal history was traced by Mr. Burgess from the days of Richard Fairbanks, who in Boston Town in 1639, was the first recorded postmaster, whose responsibility was delivery service at one cent a letter.

Benjamin Franklin, the father of the postal system, entered the service in 1737, when he was appointed postmaster at Philadelphia by Alexander Spotswood, the Royal Postmaster General, Mr. Burgess said.

In 1774, Franklin was dismissed by the Crown for "shall we say—Communist sympathies," Mr. Burgess continued, "because he was leaning a wee bit to the then left." In 1775, however, he was appointed Postmaster General at \$1,000 a year.

An example of the public reaction to the innovation of the stamp was quoted by Mr. Burgess

from a cover of 1847, when stamps were authorized by Congress.

The sender of a letter, after affixing the stamp, wrote beside it: "Paid, if the . . . thing sticks."

HISTORY

Ss. Paul and Augustine Parish traces its heritage to 1858 and the efforts of a group of dedicated emancipated Black Catholics. Faced with a society that was not yet willing to put off the last vestiges of slavery and a Church that, at best, tolerated the presence of Black people in its congregation, these men and women founded a school and chapel on 15th Street under the patronage of Blessed Martin de Porres. In what is perhaps a touch of historical irony, this school was operating a full four years before mandatory free public education of Black children became law in the Nation's Capital.

After operation was briefly interrupted by the Civil War, a new church was built and dedicated to St. Augustine in 1876. From its beginning, St. Augustine was the parish for Black Catholics in Washington, D.C., and the tradition of lay effort and determination flourished.

One of St. Augustine's neighbors was a large Catholic parish, St. Paul's, whose members were largely of Irish and German descent. This Church tended to exclude Black Catholics from participation in its liturgies and parish activities. With the rise of integration, membership at St. Paul's steadily dwindled. Therefore, on Sept. 17, 1961 Archbishop Patrick O'Boyle decreed that both parishes would be merged and renamed Ss. Paul and Augustine. St. Paul's parish plant became the new location for the church and school.

As our journey in faith continues through time and place, the spirit, tradition and determination of our forebears from St. Augustine lives on at Ss. Paul and Augustine!

The unique history and role of Saints Paul and Augustine Parish in the Black community of faith has, in times past, brought the parish into a position of leadership in areas of worship, religious formation and social justice. That same spirit continues to be felt pulsing in the life-blood of this faith community today. Our historical imperative and commitment to Christ's call to come and follow are not responsibilities to be lightly regarded.

Perhaps the belief, strength and vision of the people of Saints Paul and Augustine Parish is summed up best in the words of an old Gospel Hymn:

We've come this far by faith, leaning on the Lord!



Drawings by: Damballah Dolphus Smith
Photo by: Margaret Stewart

ORGANIZATIONS

CHOIRS - the choirs minister every Sunday during the Celebration of the Eucharist. Much of the music performed by the Gospel Choir has been written by its director, including two original Masses, one of which has been recorded on a record album. The Gospel Choir sings at the 12:30 Mass and rehearses on Tuesday evenings at 7:30. The Chorale performs more traditional church music at the 10:00 Mass and holds rehearsals at 7:30 on Thursday evenings.

HEALTH MINISTRY COMMITTEE - consists of parishioners who regularly visit home-bound church members to converse, pray, and celebrate the sacraments with them. The committee also organizes seminars on health issues and coordinates a communal celebration of the Anointing of the Sick twice a year.

NEIGHBORHOOD HOUSING ORGANIZATION - is an advocacy group within the parish which supports community efforts aimed at protecting tenants' and homeowners' rights. SPANHO oversees the activities of the Housing Center which has full time staff working on housing issues.

ST. MARTIN de PORRES COMMITTEE/LADIES OF CHARITY - organizations which coordinate direct charitable assistance to needy parishioners and neighborhood people who come to the church for assistance.

- *Athletic Association
- *Criminal Justice Task Force
- *Holy Name Society
- *Sodality
- *Teen Club
- *Young At Heart Club
- *Ushers, Lectors and Eucharistic Ministers

EDUCATION

PARISH ELEMENTARY SCHOOL - run by the Oblate Sisters of Providence. The School serves the Black population of the parish and community with an educational process rooted in the Gospel of Jesus Christ. The program runs from kindergarten through eighth grade.

YOUTH CHOIR - serves the school community and performs in special commemorations and feasts. The choir's members are drawn from students in the 5th through 8th grades in the parish elementary school.

AFTERSCHOOL PROGRAM - designed for students whose parents/guardians cannot pick them up until after work. The program components include: Homework Study Hall, Learning Center Activities, Snack and Quiet Time.

SUNDAY SCHOOL - serves students from kindergarten through 12th grade. The program provides both religious education and the opportunity to participate in worship experiences specifically designed for young people.

CATECHUMENATE - an experience designed for the formation and initiation of adults into a community of faith. The Catechumenate involves prayer, faith sharing and instruction in Catholic doctrine over a 1 to 3 year period, depending on individual needs.

ADULT EDUCATION - courses in Scripture are offered twice a year, along with Sunday morning Bible Sharing sessions from September through Easter.

AFRO-AMERICAN HERITAGE PROGRAMS - Black History Month (February) Oral History Project, Africa Committee, Parish Archives.

DIRECTORY

PRIESTS: Fr. John Mudd, Pastor
Fr. John Muffler, Assoc. Pastor
Fr. Raymond Kemp, Residence
265-1470

ELEMENTARY SCHOOL:
Sr. Barbara Spears, OSP Principal 667-2608

CATECHUMENATE:
Mr. John Butler, Director 265-1470

SUNDAY SCHOOL:
Mrs. Betty Washington, Principal 667-2608

MUSIC PROGRAM: HOUSING CENTER:
Leon Roberts Diane Williams
Director Director
265-1470 234-1786

PARISH COUNCIL: SOCIAL SERVICES:
Michael Harris Fr. Louis
President Copestake
265-1470 234-1786

BAPTISM

Third Sunday of each month.

Preparation class on the Saturday before the Baptism.

Contact the Parish office for more information.

PENANCE

Saturdays from 4:30 - 5:15 P.M. before the Saturday evening Mass in the Church.

Also by appointment. Contact one of the priests.

MASS SCHEDULE

Sunday: 6:30 AM, 8 AM, 10 AM, 12:30 PM
Saturday: 5:30 PM, meets Sun. obligation
Family Mass: 10 AM on Sunday in 1419 V Street.
Daily: 12:10 PM in the Church

SAINTS PAUL AND AUGUSTINE PARISH



*Wearyed with such a long journey,
You never said: "I give up."
Finding your strength revived,
You were no longer weary.*

-Isaiah 57:10

1419 V Street, N.W.
Washington, D.C. 20009
(202) 265-1470

Churches Catholic
St. Paul + Augustine

Cath. Standard
Feb. 8, 1952 Washington
June 27th 1864
Hon. B. B. French
Commissioner Public Buildings
Sir
Mr. C. M. Maine in
behalf of St. Matthew's Colored Sunday
School solicited of you the use of the
grounds between the President's House and
War Dept. for an anniversary celebration. You
stated that you had no objection if
the President had none. His consent
has been secured, and now, at the Pres.
D. White's suggestion, we humbly request
a written permit to use the grounds
for the purpose above stated. This may
be requisite in order to avoid difficulties
with those who might question our right
to do this
Very Respectfully
Your Obedient Servant
Gabriel Coakley

Washington June 27th 1864

Office of the Commr. of P. A.

The leave asked by the annexed
letter is hereby granted, provided
the assent of the President is given
as stated by Mr. Coakley.

B. B. French
Com. of P. A.

I am,
Sir,
Very Respectfully,
Your Obedient Servant,
Gabriel Coakley

June 30, 1864

A BIT OF LINCOLNIANA is the above exchange of letters by which President Lincoln aided in the establishment of St. Augustine's Parish for Washington's Negro Catholics. The President's consent was given thereby to a White House lawn social as a benefit for the new parish (\$1,000 was raised, and the President and Mrs. Lincoln came.) At a time when it was almost impossible to get an appointment with the hectically busy President, the Negro Catholic layman Gabriel Coakley managed to see him twice on the matter. The Commissioner who wrote the lower letter was Gen. B. B. French. The party was held on the Fourth of July. (See also "Lincoln, Booth, Mudd" on Page 6.)

Churches Catholic
St. Paul + Augustine

**Wrecking Operations
Start on Negro Church
On Fifteenth Street**

Razing operations are under way on St. Augustine's Catholic Church, which was helped at its founding by Abraham Lincoln.

First funds for the church, situated at 1118-20 Fifteenth street N.W., were raised in 1865 at a party on the White House lawn. President Lincoln granted permission for the party to Gabriel Coakley, one of the founders of the Negro church. The church was opened in 1874.

The wrecking was begun Wednesday by the Ace Wrecking and Building Material Co., which is razing four other structures adjacent to the church. According to Daniel J. Goodman of the company the work is being done for the Federal Parking Co. Mr. Goodman said that razing of the church, which is constructed of red brick, will require more than 50 days to complete, with a crew averaging 20 men.

The steep roof, he commented, will be difficult and dangerous to remove.

St. Augustine's parish began construction of a new church on Fifteenth street, between R and S streets, in the late 1920s. A buyer for the old church could not be found then and services were held in both churches during the 1930s.

The old church was finally sold early in 1946 for \$300,000 to two Washington attorneys, Spencer Gordon and Fontaine G. Bradley, Union Trust Building. The old building was vacated last January and the marble altars, pulpit and rail, as well as the pews and statuary, were moved to the new church, of which only the basement auditorium exists.

Pastor of St. Augustine's Church is Father Alonzo J. Olds, who came to the parish in 1904.

**Church Aided
By Lincoln
Being Razed**

A church that Abraham Lincoln helped establish here was being torn down yesterday.

St. Augustine's Catholic Church at 15th and L sts. nw.—its Gothic spires reaching 60 feet into the sky since the 1870's—soon will be a pile of rubble.

And after that, perhaps a parking lot.

President Lincoln, in 1865, attended a "strawberry festival" on the White House lawn, proceeds of which went to establish a parish for Negro Catholics called St. Martin's.

St. Martin's stood on L st. between 15th and 16th sts. Parish boundaries extended from the Mall to the northern line of Mount Pleasant and from 3d st. to Rock Creek. In 1874, with dedication of and opening of St. Augustine's Church, the parish was changed to that name.

St. Augustine's, sold for \$300,000 two years ago to two Washington lawyers, measures 130 by 200 feet. It seated 1000 parishioners beneath its high, vaulted ceiling, and another 1000 could be held in the assembly hall underneath the church.

Its congregation has moved a few blocks away to its new church at 1715 15th st. nw. The Rev. Alonzo J. Olds, who came to St. Augustine's in 1904, is pastor.

Yesterday, the man who is tearing the old church down was scanning the challenging A-shaped slate roof with wary eyes.

Gilbert C. Fisher, one of three owners of the Ace Wrecking Co., said it would be "a very hazardous and dangerous job" to tear the roof apart.

Fisher, who began razing Wednesday, figures the job will be done in less than 90 days. He is entirely working with a crew he will soon have 30 men tearing the building apart.

U. S. Devotion To Blessed Martin Had Its Start In Nation's Capital

CATHOLIC STANDARD

APR 20 1962

By Valerie MacNeess

The first public recognition in the United States of Blessed Martin de Porres, the Negro Dominican brother who will be declared a saint on May 6, was given in Washington at the close of the Civil War.

Martin de Porres, who had been declared "blessed" in 1837, was chosen as the patron of the first chapel set up especially for Negroes in the nation's capital in 1865.

Bishops' Choice

That same year, the Bishops of the United States, meeting in the Second Plenary Council of Baltimore, chose Blessed Martin de Porres as the secondary patron of Negroes in the United States. Blessed Peter Claver was named the principal patron. The two were selected as a means of "fostering the religious and moral education of the Negroes."

Blessed Martin was a 16th century Dominican lay brother of Negro ancestry known for his charity to the poor and to animals.

It was in Washington that the first statue of Blessed Martin de Porres was sculptured. It was the work of Father Thomas McGlynn, O.P., while he was a student at Catholic University and residing at the Dominican House of Studies here in 1929-1930.

The Blessed Martin de Porres chapel was founded in 1865 by the pastor of St. Matthew's

Church, Dr. Charles T. White. According to the 1867 to 1869 Catholic Directories, the chapel was attended by priests from Georgetown College. In 1870, it shows Father Felix Barotti as resident pastor.

President Abraham Lincoln aided in the establishment of the Blessed Martin de Porres Chapel by giving his permission for a lawn party on the White House grounds to raise funds to build the chapel. The party was held on July 4, 1864, and both the President and Mrs. Lincoln attended. The sum of \$1,000 was raised to build the chapel.

Resident Pastor

Father Felix Barotti was an Italian who had studied for the missions in China. At the last moment his assignment was changed and he was assigned to work in the United States among the Colored people. At the time he assumed the pastorate, the parish had a congregation of 200, with 50 children in the parish school and 50 attending Sunday school.

The chapel served Negroes of the city until 1874 when a new church was built at 15th and H Sts., N.W. Father Barotti planned to use the original name, but canon law forbade a parish

church to be dedicated to a "blessed." So the name was changed to honor St. Augustine. It is now known as St. Paul and Augustine Church.

Interest in Blessed Martin's cause waned nationally until it was revived in this century by Msgr. John E. Burke of New York City, known as the great apostle of the Negroes. Before his death in 1925 he had spread devotion to Blessed Martin across the nation.

First Medals

He first heard of the Colored Dominican from Dominicans in Rome, and after being ordained he volunteered as pastor of St. Benedict the Moor, the first church for Negroes in New York City.

He had the first medals of Blessed Martin cast, and distributed them on his trips around the country. He also composed a prayer to Blessed Martin which was indulgenced by Pope Leo XIII in 1894. Monsignor Burke later worked in Washington and among Negroes in the South.

In 1926, the year after Monsignor Burke's death, the canonization cause was opened in Rome.

The original of the Blessed Martin statue made by Father McGlynn, the famed Dominican sculptor of the Fatima statue at Fatima, and other famous works, stands at the entrance to the chapel in the Dominican House of Studies here. The saint to be is depicted holding a crucifix clasped to his breast and at his feet are two rats recalling the story that Blessed Martin once was assigned the task of exterminating the rats in the Lima monastery.

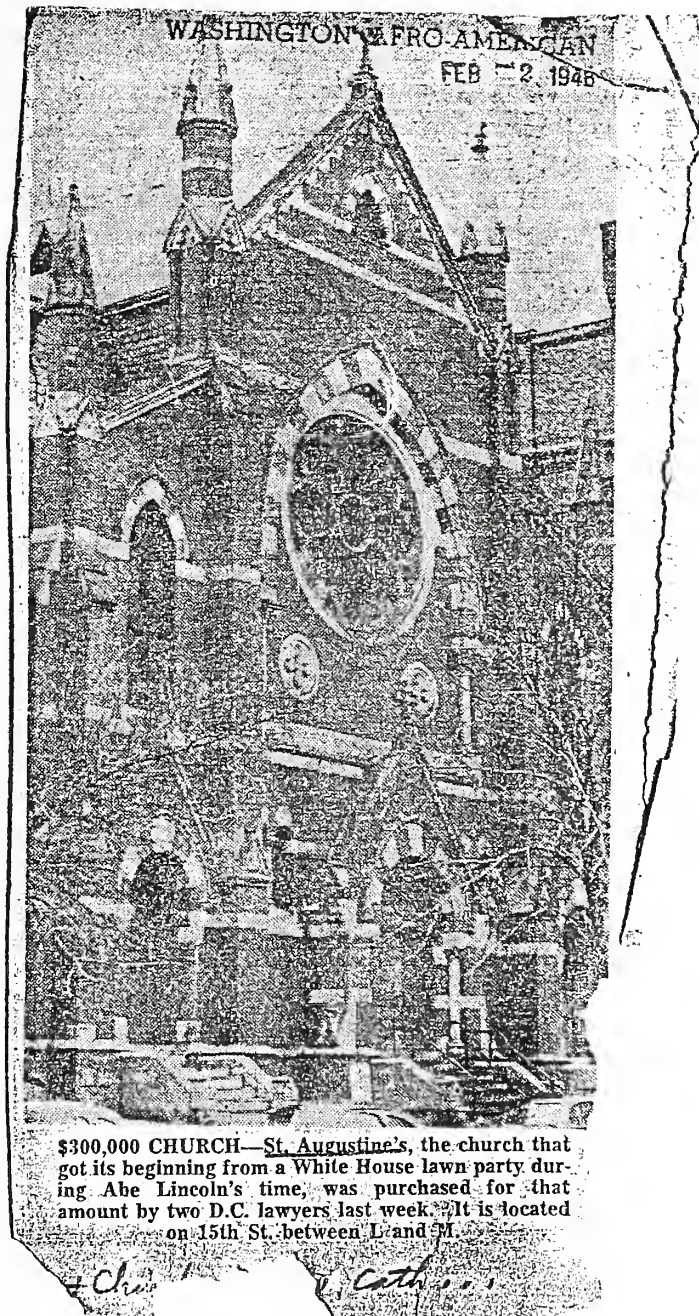
Instead, the story goes, he spoke to the rodents, suggesting they move out of the monastery and the rats in a body immediately rushed from the cellar as directed.

Pope's Request

Father McGlynn also gave impetus to the novena to Blessed Martin. The idea for the novena stemmed from a talk Father McGlynn had with Eugenio Cardinal Pacelli, later Pope Pius XII, when the Cardinal visited his studio. They spoke of devotion to Blessed Martin, and the future Pope requested prayers by the Dominicans to Blessed Martin for his brother, Francis Pacelli, who was ill. At that time Pope Pius XII predicted

(Continued on Page 17)

Churches, Catholic
St. Augustine
1905-1962



*Military Order
of the
Loyal Legion of the United States*

COMMANDERY OF THE DISTRICT OF COLUMBIA
33 WISCONSIN CIRCLE
WASHINGTON, D. C. 20015

October 29, 1966

Bert Sheldon, Esquire
3315 Wisconsin Avenue
Washington, D.C. 20016

Dear Mr. Sheldon:

I was very glad to receive your enquiry concerning the plaque which adorns the old Winder Building on 17th Street at the corner of F Street. It would lead you to believe that a large portion of the building was used as a military prison of considerable size during the Civil War.

As you know, the War Department in those days occupied a building facing on Pennsylvania Avenue opposite Blair House. The Navy Department had its offices around the corner in the Winder Building. Naturally, these two buildings became somewhat interchangeable as to personnel in the total war effort. At the outbreak of the war, General Winfield Scott held the title of General of the Armies and he took over the large house located on high ground on the southwest corner of 17th and F Streets as his headquarters. This continued to be the office for the top brass throughout the war and, as you can see, was convenient to the other offices.

Under these circumstances, there was activity in the Winder Building 24 hours per day and seven days per week and there were troops quartered in and around there to serve as guards, messengers, clerks, telegraph operators, etc. It is understood that certain prisoners were brought there for questioning and that they were held temporarily in rooms located in the basement. It is understood that these were what one might call the "V.I.P. Prisoners", high-ranking officers, well-known spies, and those others from whom it was thought special knowledge might be obtained if they had an opportunity to talk with high-ranking Union officers and executives of the War and Navy Departments. With such activity and complete guard, the Winder Building offered the required security while at the same time offering convenience to headquarters and away from the sight of the general public. Obviously, space was limited in the building so that when interrogation was completed, the prisoner was removed to a permanent location either inside or away from Washington.

As there was undoubtedly someone or several prisoners there at any one time, it is easy to see how one of the clerks, a trooper, or others of the public would have the idea that the basement was used as a prison and his imagination, or that of those who received the news second and third hand, would have enlarged the number - more than the place would hold. Therefore, I think the plaque errs in its statement and that the Winder Building was really just an office building as it still is and not a prison.

Very truly yours,


Frederick Drum Hunt

GENERAL SERVICES ADMINISTRATION



Public Buildings Service

Washington 25, D.C. 20405

November 9, 1966

IN REPLY REFER TO:

- Mr. Bert Sheldon
3315 Wisconsin Avenue, NW.
Washington, D.C. 20016

Dear Mr. Sheldon:

As I have been on a special assignment, now completed, I put off until now a reply to your inquiry of October 21 about the historical marker on the Winder Building. I am sorry to have taken so long. The tablet was mounted on the building in 1952, although the plaque is dated 1950. It was put up by the National Capital Sesquicentennial Commission--probably one of its last acts, for it went out of existence in the same year.

The exact statement that you impeach has it "... that he (Lincoln) often came at night to talk with prisoners held in the cells." Notably, they are not distinguished as civilian or military prisoners, although popular belief would have them Confederate officers, as you noted. Historical tablets, of course, usually lack room for details and sources. Insofar as I am aware, there is no firsthand evidence that military prisoners were held in cells in the buildings. There is good reason to question the implication that civilians were incarcerated there, although civilian suspects were most certainly interrogated there. Whenever they were imprisoned, they apparently were held in the Old Brick Capitol--a well-established fact.


A classic example of how both buildings were used came to my attention in studying the printed report of an investigation of the Treasury Department in 1864. A minor Treasury clerk was required to report daily to the Winder Building, going home each night, for interrogation by a Colonel in the Bureau of Military Justice, which had offices in the building in 1864 and 1865. Another person, also under suspicion, was imprisoned in the Old Brick Capitol for a month or two for questioning by the same officer, Col. Lafayette C. Baker, whose actions came under the close scrutiny of a select committee of Congress headed by Representative James A. Garfield, who had just left the Army with the rank of Major General. All this is well documented in House Report No. 140, 38th Cong.--1st Sess., entitled "Treasury Department," and suggests the reason for the belief that prisoners were held in the Winder Building.

The arches in the Winder basement would foster the belief by suggesting that they, in fact, were dungeons. The building however, was erected in 1848 as a commercial office building--one of the first two erected at the same time in Washington. Neither the builder nor the Government, to whom he agreed to lease the Winder Building, had the remotest idea of constructing a place of imprisonment. The arches are typical of the masonry construction of the day, although the Winder Building is more notable for being the first--or one of the very first--in Washington with iron beams. Even with its ironwork, it was essentially a masonry building, and the heavy weight of the walls required the arches. In the Old Patent Office, the Treasury Department Building, and other structures of similar age, one will find even heavier arches that could suggest cells to imaginative minds.

How much research went into authenticating the information on the plaque is unknown, but other statements on it also are questionable. Nor am I aware that there was any ceremony connected with its unveiling.

Your interest in our historical studies is appreciated, and a price list of those that have been published by the Government Printing Office is enclosed.

Sincerely yours,



Donald J. Lehman
Information Officer

Enclosure

The Forgotten Pew

By

ROBERT ZINSMEISTER, JR.

*Compliments
Robert Zinsmeister
June 19, 1982*

The Forgotten Pew*

By ROBERT ZINSMEISTER, JR.

Abraham Lincoln, in the company of Senator William Seward, worshipped at St. John's Episcopal Church, Lafayette Square, Washington, D.C., on Sunday morning, February 24, 1861. He sat in Seward's pew, Pew No. 1, near the altar.

But visitors to this historic church today from all over the world will not be shown Pew No. 1. The famous stained glass window of "The Sower," a memorial to Seward, located in the north gallery of the church, once looked down on Seward's pew. But no more, as that pew has been removed from the sanctuary.

That raises the question: where is Pew No. 1? Is it still in existence? Is it gathering dust somewhere? Was it sold to an antique dealer interested in Civil War lore? Or, has it been destroyed?

EDITOR'S NOTE: Robert W. Zinsmeister, Jr. is the pastor of the Redeemer United Methodist Church, Akron, Ohio. He holds degrees from Muskingum College (A.B.), Garrett Theological Seminary (M. Div.), and Case-Western Reserve University (M.A. in Religion).

*The title of the article, "The Forgotten Pew," was suggested to the author by Clifford Owsley, writer-historian with the Forest Service, U.S. Department of Agriculture, Washington, D.C., while lunching together at the National Press Club, Washington, August 16, 1971.

Equally important, what evidence do we have for stating that Lincoln occupied Seward's pew on his first Sunday in Washington as President-elect?

These questions excited my imagination. I immediately embarked upon an investigation (lasting three years) into the history of the pew and Lincoln's connection with it.

I first learned about the relationship between Lincoln and Pew No. 1 at St. John's Church by reading in 1965 a sermon ("Lincoln: Infidel or Christian?") preached at the National Presbyterian Church (Washington) in the mid 1950's by Dr. Louis H. Evans, now a widely known Minister-at-Large of the United Presbyterian Church, U.S.A.

Evans, whose source was David C. Mearns' "Christian Without a Creed," said that Lincoln sat in Pew No. 1 at St. John's Episcopal Church on his first Sunday in the Nation's capital as President-elect.

What a thrill it would be to sit in that very same spot once occupied by the great Emancipator. I must see it! So, when vacationing in Washington in the autumn of 1969, I visited, among other historic places, this famous church, known as the "Church of the Presidents,"

located directly opposite the White House.

Upon entering the sanctuary, I headed straight for Pew No. 1. I wanted to touch it; I wanted to sit in it.

But to my amazement Pew No. 1 was not in the sanctuary. Neither was Pew No. 2. Pew No. 3 was there; Number 4, also. But the pew I had come to see was missing. The first pew Lincoln had occupied in the Winter of 1861, upon his arrival in Washington to be inaugurated our country's Sixteenth Chief Executive, was gone. And I was completely bewildered.

With this question whirling in my mind, "What possible explanation could be given for its removal from the sanctuary?" the church's head sexton, Mr. Arthur Butler, walked into the sanctuary.

I introduced myself to him; told him the purpose of my visit. "That pew," he said, "had to go to make room for a new altar." He then turned in the direction of the altar, which is used almost daily for Holy Communion and for private prayers to God.

"Mr. Butler, where is Pew No. 1?"

"It might be in the church basement," said the sexton after a nominal pause.

Hopefully, I said, "Could we go down to see if it's there?"

He hesitated a moment. Understandably so, because visitors to the church are seldom, if ever, taken to the basement. But sensing by earnestness, he agreed to take me there.

To reach the basement, we went outside the church and through a hatch, located on the north side of the church. He lifted up its sloping doors; we descended five or six old cellar steps, leading to another door, beyond which was the basement.

My eyes caught a glimpse of some old pews piled up in one area of the basement. Among them was the one I was hoping to find — Pew No. 1. All covered with dust it was. It seemed as though every fiber of my being tingled with sheer delight. "But such an honored pew as this one does not deserve this fate," ran through my mind.

Since the Reverend John C. Harper, the church's Rector, was gone for the afternoon, I was presented to Mr. Raymond Heffron, his Administrative Assistant. I related to him the significance and location of Pew No. 1, expressing a desire to purchase it from the church.

The retired Boston advertising executive and personal friend of Dr. Harper assured me that my request would be given immediate attention.

In less than two weeks I received from Mr. Heffron a letter, dated October 27, 1969. I lift from it only those passages pertaining to Pew No. 1:

I have talked with Dr. Harper about the possibility of Lincoln's having occupied old Pew No. 1 in St. John's Church, but he is not able to verify this. However, neither can he be sure that Lincoln did not ever sit in this pew.... On your other question, Pew No. 1 would not be for sale. It has been kept for sentimental as well as historical reasons.

Even so, I could no more dismiss from my mind Pew No. 1 than I could the continued profound and immediate effects St. John's Church has upon the lives of people who have been touched by her ministry. None the less, I made no further attempt for almost two years to communicate with St. John's Church about the intrinsic worth of the pew.

One summer day, however, this long silence was broken. Planning a trip to Washington for the purpose of research on Lincoln's religion, I wrote Dr. Heffron, again calling his attention to the historical significance of Pew No. 1.

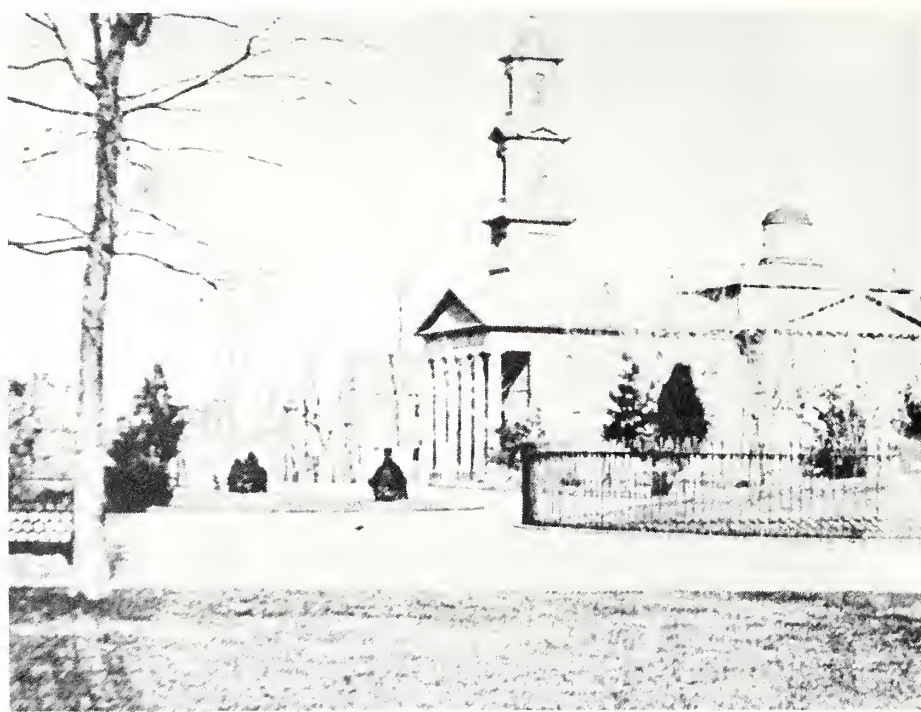
Promptly answering my letter was the new Administrative Assistant, John W. Maxwell. In his July 21 letter he said:

This is in reply to your letter of July 19, 1971 to Dr. Heffron who is no longer with the church.

I am replying as a new, 7 weeks on the job Administrative Assistant to the Rector.

I regret to state that apparently the pew you referred to was disposed of some months ago as trash. The present sexton and I checked the basement area and could find nothing. He stated that the old assistant [The "old assistant" referred to, as I would learn later, was the one employed by the church between Mr. Heffron and Mr. Maxwell.] had directed that the old pews which were accumulating dust be hauled away and this was done.

I am certain that this occurred through a



PHOTOGRAPH COURTESY OF THE AUTHOR

View of St. John's Church (Circa 1860)

complete lack of knowledge on the assistant's part as to the intrinsic value of the pew.

My heart ached to learn that this old pew was numbered with the others which had been hauled away. The pew Lincoln had sat in more than a century ago was gone.

It was this sadness I carried to Washington about a month later, in conjunction with my Lincoln research at the New York Avenue Presbyterian Church (Lincoln's church during his term in office) and the Library of Congress.

On the day before leaving Washington to return to my parish in Ohio, however, I visited St. John's Church. Mr. Maxwell, sensing my disappointment concerning Pew No. 1's fate, graciously took me into the church basement for the purpose of seeing if this pew in question might still be there. We could not find it.

Despite its disappearance, I still wanted to document, if I could, from the church's records that Pew No. 1 was actually Seward's pew, the one Lincoln had sat in eight days before his inaugura-

tion as President.

Armed with the *Minutes of the Vestry* from the church archives, one for August 5, 1816 to March 1, 1855, and the other for March 1, 1855 to April 2, 1877, kindly made available to me by Mr. Maxwell, and also with Constance McLaughlin Green's *The Church on Lafayette Square* (1815-1970) from the church office, I went straightway to the church's library room.

While neither volume of the *Minutes of the Vestry* offered any clue about Seward and Pew No. 1, Dr. Green's history of St. John's, a history the church had commissioned her to write, provided me with what I was looking for. On page twenty-nine of the chapter "Years of Toil," I read that Senator Seward and Lincoln had "occupied Pew #1 at St. John's" on Sunday, February 24, 1861. And my heart leaped for joy!

At the same time that my mind was caught up with this exhilarating fact, Mr. Maxwell walked into the library. I suddenly jumped up from my chair with

Dr. Green's book in my hand, opened to this page. I excitedly showed him Dr. Green's statement about this historic pew.

Somewhat gently, but with an air of finality, he further explained: "A Navy captain who had succeeded Dr. Heffron as the church's administrative assistant had ordered that the pews in the church basement be taken out as trash."

I despairingly reasoned, "Pew No. 1 must have been thrown out with the others."

The next day was Tuesday (August 24). I returned to St. John's on H Street. There, the assumed fate of Pew No. 1 was again related to me — this time by John Chalmers, one of the church's assistant sextons: "In the summer of '70, at the instruction of Captain Lee, we cleaned out the church basement. With an ax, screw drivers, and hammers, we broke up the old pews. 'All goes,' he said to us. They were hauled away by the city."

With hope all gone of ever seeing again this pew, I left the church. Dejectedly, I walked across Lafayette Park, heading toward my room at the Park Central Hotel, only two blocks from the White House.

But then something happened - something beautiful happened beneath the summer sky. My body and my mind had been brought to life, as if they had never been alive before. As I was passing the equestrian statue of Andrew Jackson, located on the north side of the park, I heard a voice calling to me. I wheeled around. There was John Chalmers.

"Hey, I might be able to show you the pew you have been looking for."

And I believed him. For his voice sounded so sure, so very sure.

With hurried, vigorous step we returned to the church. Never did the old sloping doors outside the church look more inviting than they did then. Down in the basement, he, pointing toward the crawl-space, said, "In the crawl-space are some old broken pews. Instead of throwing them out as trash, we kept them back."

Over against one of the basement walls was a ladder about four or five feet high.

With a flash light in one hand, I climbed up the ladder with the other to get into the crawl-space.

Time, nevertheless, was running out for me, as check-out time at Park Central was two o'clock. Already it was twenty minutes till two. So, in a crouching position, lest I bump my head against the ceiling, I began to rummage diligently through the old broken up pews. I turned up pew ends, pew seats, and pew backs. I moved the contents from one side to the other in this old storage place. As I did this, I kept saying to myself, "Where is it? Oh, where is it?" But time had run out before I could examine all these pews.

Mr. Chalmers, however, assured me that the broken pews would not be removed from the crawl-space. They would be there upon my return, whenever that would be.

The following summer I returned to Washington and St. John's Church. The first person I met upon entering the front door of the church, on Saturday morning (July 22), was Myron Hicks, assistant sexton. I explained the reason for my being there and that I had been at the church the summer before, and he immediately took me to the church basement.

First, I removed my suit coat, then my clerical collar, because Washington's suffocating heat wave had sent the thermometer soaring to the mid-nineties. The oven-like-heat had spilt over into the church basement.

The kindly Mr. Hicks provided me with a flash light and some gloves. Over against the wall was the little ladder I had climbed the year before in search of Pew No. 1. I climbed it again.

In the crawl-space, part of the time on my knees and part of the time in a crouching position, I resumed my search.

Pew No. 24 was the first pew that turned up; Pew No. 10 was the second pew found. The flashlight was turned on the third pew in the crawl-space. I could hardly believe it. But there it was - Pew No. 1. It was on top of Pew No. 2.

In surprise and thanksgiving, I kept holding the light on Pew No. 1. With sweat rolling down my face and

dropping upon my shirt and pants, upon some of the old battered pews, and upon the dirt, I said aloud: "Thanks be to God for this pew. Lincoln sat in it on Sunday morning, February 24, 1861. Here it is, though, in the crawl-space of the basement of this great church. My long search is over. I've found it! Thanks be to the Almighty for preserving it."

I wanted to share my discovery with Mr. Hicks, whose kindness, in the first place, had unlocked the basement door so I could resume my search. Having located the one-time housekeeper at George Washington University in one of the rooms of the church, I told him of my discovery.

Returning to the basement's crawl-space and holding the flashlight on this pew, I said to him, as he stood on the first rung of the ladder, "There it is, Mr. Hicks. There is Pew No. 1, the very one Lincoln occupied on Sunday morning, February 24, 1861, with Senator Seward. Here is the pew removed from the church sanctuary a few years ago to make room for an altar. This pew was not thrown away as earlier reported. Praise be to God!"

The discovery of Pew No. 1 was worth all the dust and dirt on my arms and clothes, and the bruise on my right arm, too.

But the mood of rejoicing over finding this believed-to-be pre-Civil War pew on Saturday turned to despondency on Sunday morning after a conversation with one of St. John's curates following the church's 9 o'clock morning worship.

When I inquired that morning of Dr. John W. Turnbull about the year the present pews on the main floor of the sanctuary were installed, he responded: "I think in the 1880's."

All day Sunday I was downcast in spirit. Is this the February, 1861 pew Lincoln sat in? If what he said be true, then my research has ended. For the February, 1861 pew, the one Lincoln occupied, is not the same pew in the crawl-space of the basement of St. John's Church, all broken up. My research of almost three years was all in vain. So I thought; so I felt.

If my spirit was at the bottom of the ladder of rejoicing on Sunday, then it was at the top of that kind of ladder on Monday. I am speaking about Monday noon, and, in particular, Monday afternoon. But the day did not begin that way. For when Dr. Turnbull, at my request, accompanied me that morning to the church's sanctuary, he still held to the position he had taken the day before that the pews on the first floor of the sanctuary were installed in the 1880's. But he was not certain about it.

About noon, however, my hopes rose. Following a conversation with Mr. Turnbull in the sanctuary, I returned to the church's office, on the first floor of the Parish House.

Seated at one of the desks was Mrs. Samuel Lyons. She was writing something. She had just finished leading a group of young people on a tour of the church.

Walking over to her desk, I questioned, "Could you tell me the date when the pews on the main floor of the sanctuary were installed?"

She answered, "I think the pews were installed either in the 1840's or in the 1850's." At the same time, she got up from her desk, walked over to one of the office book shelves, removing from it Green's history of St. John's.

She thumbed her way through it until she found what she was looking for. On page eighteen she showed me a few lines I had completely overlooked in connection with that period in St. John's illustrious history when new pews were installed on the main floor of the sanctuary. What she pointed out to me went something like this: because the growth of Washington's population, more than 23,000 by 1840, "swelled attendance at St. John's," because slave-owning parishioners wanted their bondmen to attend services, and because visitors to the capital frequently attended Sunday morning worship at St. John's, considerably more seating capacity had become necessary by the autumn of 1842.

Therefore, as described by Dr. Green, "narrow, low-backed long pews set

closely one behind the other" were installed, thereby replacing "the roomy box pews."

Having directed my attention to the installation of the pews and the reasons for it, as stated by Green, Mrs. Lyons gave 1843 as the year this was done.

Still, I was to call her at her home after 2 o'clock that afternoon for verification of this date. When I did, she reaffirmed the 1843 date for the installation of the pews on the main floor of the sanctuary. And my hope kindled anew. For that meant that Pew No. 1 in the crawl-space of the church is the same pew Lincoln occupied eight days before being sworn in by Chief Justice Taney as President of the United States.

Thus far, two facts had been established. First, Pew No. 1 was installed in St. John's Church in 1843. Second, Pew No. 1, removed from the sanctuary during the late 1960's, to make room for a new chapel, was in the crawl-space of St. John's Church, all broken up.

Could we prove, however, that Lincoln on Sunday morning, February 24, 1861, sat in Pew No. 1, which, according to David Mearns, whom Evans, as we have already noted, quoted in one of his Washington sermons, was Seward's pew?

On Monday, August 21 (1972), I talked to Dr. Green on the phone at her Washington home. I inquired about the documentation of the statement found on page twenty-nine of her book, *The Church on Lafayette Square*, that "...Senator Seward, accompanied by a tall gaunt man [Lincoln] 'in plain black clothes, with black whiskers, and hair well-trimmed,' occupied Pew #1 at St. John's" on Lincoln's first Sunday in Washington as President-elect.

I received in September a letter from Dr. Green, who, by the way, was the recipient of the Pulitzer prize for History in 1963 for *Washington: Village and Capital, 1800-1878*. She recommended two possible sources of her information. One possible source was "David Mearns' lecture - or talk - given some years ago [February 13, 1955] to the Young People's

Society of the church [St. John's Episcopal Church, Washington, D.C.]" on Lincoln's religion.

Her reason for suggesting the well-known Lincoln scholar's lecture was: "I long ago destroyed my notes on the history of St. John's....I don't remember enough to be positive" about the source of my documentation of this historic pew. The implication was that his lecture might address itself to Seward's pew, combined with a documentation of his source.

Another possible source of documentation of this pew could have been "Dr. [Howard Chandler] Robbins," a fill-in at St. John's after the departure of the church's pastor, the Reverend C. Leslie Glenn, who, in January, 1942, was called to active duty as chaplain of the United States Navy. Robbins' draft history of St. John's, begun in the late 1930's, but never completed, could have provided her with the evidence for stating that Lincoln occupied Pew No. 1 on Sunday, February 24, 1861.

The thrust of Dr. Green's letter, then, was: she could not be sure of her source for stating that Seward and Lincoln occupied Pew No. 1 at St. John's on Sunday, February 24, 1861. It could have been Mearns; it could have been Robbins; it could have been someone else.

Nevertheless, her recommendation that I read Mearns' Lincoln lecture reminded me of a footnote found in William J. Wolfe's most highly praised book, *The Religion of Abraham Lincoln*. This footnote mentioned that Mearns' printed address was in the Library of Congress.

On the subject of Pew No. 1, Mearns' address, "Christian Without a Creed," contained what I was looking for. This former Chief of the Manuscript Division, Library of Congress, writes that the "following morning [Sunday], accompanied only by New York's Senator Seward, he [Lincoln] passed through the Fourteenth Street door of Willard's Hotel and walked to St. John's Episcopal Church on H. Street, where he

was seated in Pew No. 1, near the altar."

No sooner had I read this than I put in a telephone call to Dr. Mearns at his Washington home. "Dr. Mearns, in this morning's mail [Monday, October 30], I received from the Library of Congress a copy of "Christian Without a Creed," a talk you had given to the young people of St. John's Episcopal Church, Washington, in February, 1955. In this address you mentioned that Lincoln, on his first Sunday in Washington as President-elect, sat with Seward in Pew No. 1 at St. John's Episcopal Church. Where did you get your information for this?"

With much enthusiasm and warmth in his voice, he said, "I got it out of a Washington newspaper, the *Daily National Intelligencer*, a paper active in Washington since Thomas Jefferson's administration. I found in this paper that Lincoln sat in Pew No. 1."

"Did you see this with your own eyes?"

"Yes! It was in either Monday's paper (February 25) or Tuesday's (February 26). It could have been Tuesday's paper, because of the slowness of typesetting in those days. Dr. John Broderick of the Manuscript Division of the Library of Congress can help you on this."

I immediately telephoned Mr. Broderick concerning this matter. His October 31 letter, in response to this conversation, made my heart leap for joy.

He reported that although the *Daily National Intelligencer* does not appear to mention Abraham Lincoln's having attended St. John's Church on Feb. 24, 1861, the *Evening Star* (Washington) for Feb. 25, 1861, contains the following article:

MR. LINCOLN AND MR. SEWARD AT

CHURCH. Yesterday morning, shortly before 11 o'clock, Mr. Lincoln and Mr. Seward quietly emerged from the Fourteenth-street entrance to Willards' [sic] Hotel and walked together to St. John's (Episcopal) church, where Mr. Seward is an attendant. So unobtrusively did they enter, however, that though Mr. Seward's pew (No. 1, near the altar) is a conspicuous one, not a dozen persons in the church were aware of the presence of the President-elect during the service. . . .

'Mr. Lincoln was dressed in plain black clothes, with black whiskers and hair well trimmed, and was pronounced by such as recognized him as a different man entirely from the hard-looking pictorial representations seen of him.' "

From this newspaper article, two statements could be drawn. First, Lincoln went with Seward to St. John's Episcopal Church on Sunday morning, February 24, 1861. Second, Seward's pew was Pew No. 1, "a conspicuous one," as it was located "near the altar."

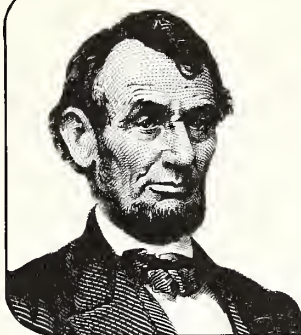
Therefore, the preponderance of evidence was that Abraham Lincoln, on Sunday morning, February 24, 1861, his first Sunday in the Nation's capital as President-elect, sat with Seward in the Senator's pew, Pew No. 1, at St. John's Episcopal Church, Lafayette Square, Washington, D.C.

This last finding concluded my investigation.

The investigation revealed that Pew No. 1 was in the sanctuary in 1861; that Lincoln sat in that pew, and that this pew is in the crawl-space of St. John's Episcopal Church, Washington, D.C.

But Pew No. 1 lies dismantled at the present time. It is lost in history, and therefore lost to history. Although it represents a small part of America's past, it does deserve a better fate than this.

Perhaps once more soon Seward's memorial window, "The Sower," will keep vigil over this forgotten pew.



Lincoln Lore

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Mary Jane Hubler, Editorial Assistant. Published each month by the
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Number 1710

BY THE PEOPLE, FOR THE PEOPLE Lincoln in Graphic Art, 1860-1865

The Louis A. Warren Lincoln Library and Museum is sponsoring an exhibit of popular prints of Abraham Lincoln in the Cannon Office Building of the House of Representatives in February and March of 1981. The exhibit, nestled in the arches of the handsome rotunda of the Cannon Building, is open to the public and free of charge. The customary traffic in this building consists of people who are themselves politicians, who work for politicians, or who call on politicians, and the exhibit naturally focuses on Lincoln's political image.

The heyday of public relations and propaganda arrived only with the First World War, and America's nineteenth-century Presidents had little awareness of the powers of conscious image-making. The Lincoln administration, which at its height had a White House staff of three secretaries, employed none of the elaborate apparatus of modern image-conscious politicians. Imagery was the province of, among others, the popular printmakers of the day.

Abraham Lincoln and the graphic arts in America grew up together. Neither took much notice of the other until 1860, when Lincoln became the Republican nominee for President. Suddenly the Republican party needed pictures of him for campaign posters, and the voters wanted to know what he looked like. Lincoln's looks were an issue well before most people had seen a picture of him, for it was widely rumored that he was ugly. Lincoln was genuinely modest about his looks, and he took notice of the graphic arts only when they were forced upon his attention. He rarely commented on the various portraits of him produced after he became a national political figure. He confessed that he knew "nothing" of such matters, that he had an "unpracticed eye," and that he was, in truth, "a very indifferent judge" of the artistic merits of efforts to capture his likeness.

Lincoln's Presidential nomination in 1860 surprised nearly everyone. The first mass-produced likeness of him, an engraving by F. H. Brown of Chicago, appeared only at the nominating convention itself. Lincoln had been so seldom photographed before 1860 that

the printmaker had to copy his likeness from a photograph taken in Chicago in 1857, a photograph noted for the disorderly appearance of Lincoln's hair. Printmakers needed more photographs of the candidate and more gentlemanly poses. Numerous sittings for photographers and for painters with commissions from Republican patrons demanding that they make the candidate "good looking whether the original would justify it or not" soon solved the problem of models from which the printmakers could work, and the great process of Presidential image-making began.

Popular prints relied on sentimentalism, sensationalism, and satire. Sensational pictures of fires and other disasters had helped make lithography a growth industry in the 1840s, and, during Lincoln's Presidency, the printmakers would capitalize on battle scenes to continue this form of appeal. Sentimentalism, however, was the dominant motif of popular prints, just as it dominated popular literature. Politics lent

themselves more to satire than sentiment, and Presidential campaigns always boosted the cartoon industry. In the end, nevertheless, sentimentalism triumphed — a victory so complete that the political cartoons of Lincoln still appear a little strange to us.

They appear strange, too, because the nature of the art of political cartooning was quite different in Lincoln's era from that of today. For one thing, cartoons were a part of the print business. Most were poster cartoons issued as separate prints by firms like Currier & Ives, more famous today for nostalgic landscapes and sentimental genre pictures. These firms put business ahead of politics and produced both pro- and anti-Lincoln cartoons. Sometimes the same artist produced cartoons on both sides of a political question. Louis Maurer (1832-1932) drew both "Honest Abe Taking Them on the Half Shell," predicting that Lincoln would gobble up the Democratic politicians grown fat from their long years in office, and "The Rail Candidate," one of the better anti-Lincoln cartoons of the campaign. Another difference from modern political art is that cartoonists did not go in for



ABRAHAM LINCOLN.

From the Louis A. Warren
Lincoln Library and Museum

FIGURE 1. How the people first saw Lincoln.

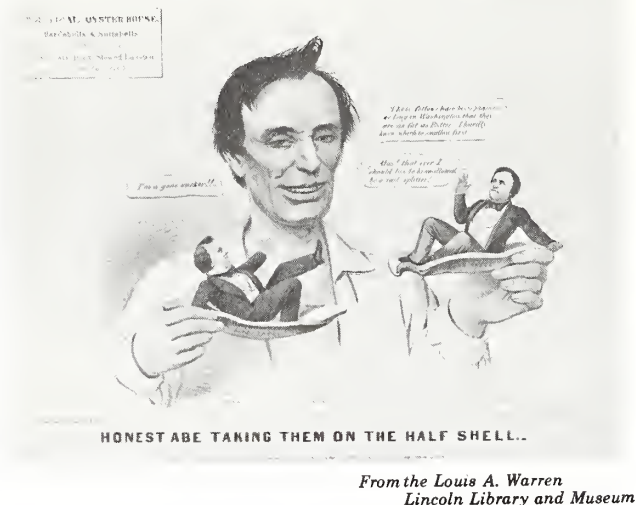


FIGURE 2. Louis Maurer guessed at Lincoln's grin.

caricature, which dominates modern political cartoons. Instead of exaggerating physical features which characterized a politician's face, they copied the faces slavishly from available photographs. Maurer's "Honest Abe" is adventuresome in attempting to depict Lincoln's smile. Lincoln never smiled in his photographs, and to this day no one knows what his teeth looked like. Humor usually stemmed only from the improbable situations in which the cartoonists placed the politicians or from balloons of language, often filled with obscure puns.

The political cartoons of Lincoln's day were not forward-looking in terms of method. They are, therefore, all the better as documents of the social and political beliefs of that era. They are cluttered with figures and words, and the social stereotypes in the backgrounds of the cartoons are a vivid index of the lowest common denominator of public opinion.

In 1860 the cartoonists, their pens ready to attack William H. Seward, the front-runner for the Republican nomination, were as astonished as most American voters were at Lincoln's nomination. Like the voters, they knew almost nothing about him. They seized with alacrity on the few available scraps of colorful information about Lincoln. Republicans touted Lincoln as the "Railsplitter," and a rail became essential in Lincoln cartoons. He was often depicted in a workingman's blouse rather than the customary coat and tie of most candidates, but, no matter the attire, he almost always had a rail handy. He might use his rail to fend off candidates trying to break into the White House; he might exercise on it; or he might use it to drive the wildcat of sectional discord back into the Republican bag.

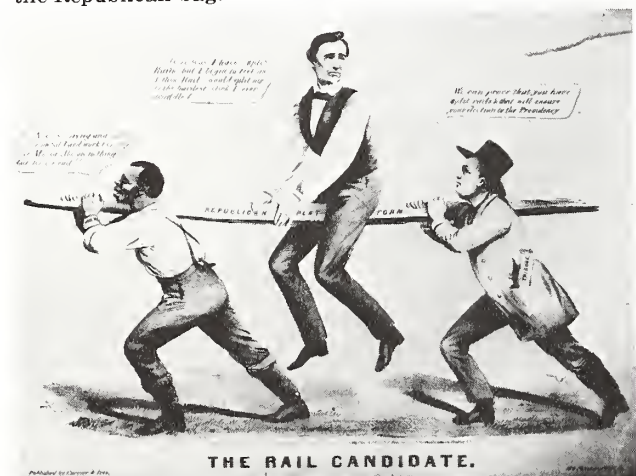
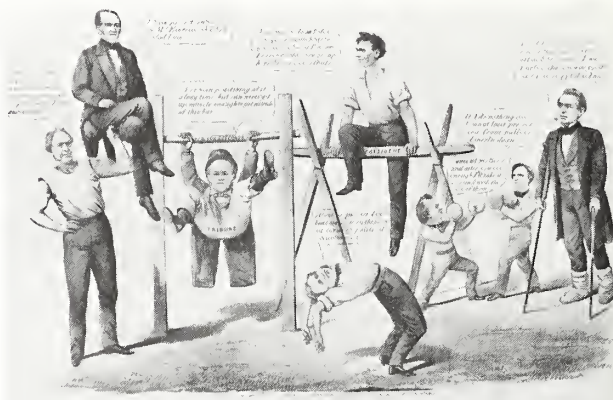


FIGURE 3. Maurer put the anti-Lincoln elements together in their simplest form.



STORMING THE CASTLE
OLD ABE'S GUARD.



THE POLITICAL GYMNASIUM.



LETTING THE CAT OUT OF THE BAG!!

From the Louis A. Warren
Lincoln Library and Museum

FIGURE 4. Railing at the candidate.

The standard anti-Lincoln cartoon in 1860 contained four elements: Lincoln, a rail, Horace Greeley, and a black man. Greeley was a cartoonist's delight, almost a self-caricature. The moon-faced outspoken reformer wore a long white duster, its pockets crammed with pamphlets and papers. Over the years, Greeley had flirted with a myriad of reforms, some of them quite radical, and he came to symbolize the crank reformer on the enthusiastic lunatic fringe of the Republican party. His presence in the cartoons was a reminder of the allegedly dangerous and radical impulses in the Republican party.

One need not look long at political cartoons in Lincoln's era to see evidence of the pervasive racism of nineteenth-century American popular opinion. The presence of black men, women, girls, boys, and babies in Lincoln cartoons was meant



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 5. Adalbert Volck was among the best.

to stand as a warning of the racial results of Republican anti-slavery policies.

Lincoln was so little known that cartoonists assumed he was a nonentity who would dance to the tune of more powerful figures in the Republican party. Often, he was not even the central figure in their busy cartoons, and Lincoln's failure to take over the central spot in these cartoons is an unconscious sign of the artists' inability to take him seriously. What seemed serious was the threat that the reform impulse represented by Greeley and the Negro might at last seize control of the country on the coattails of this unobjectionable but innocuous candidate.

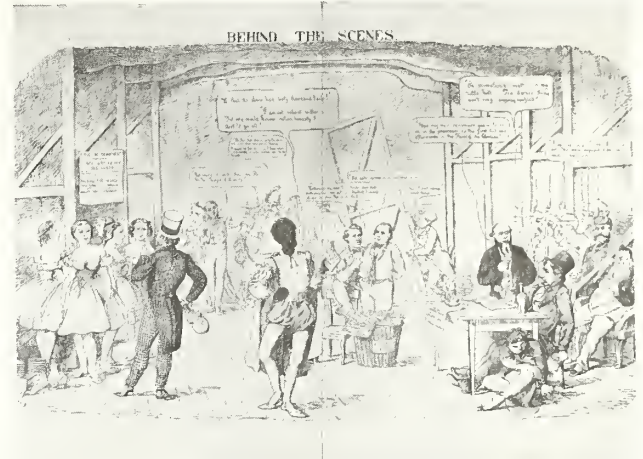
The greatest satirical talent in American graphic art in Lincoln's day was located in the camp of the opposition. Adalbert Johann Volck (1828-1912) was a Baltimore dentist who had come to the United States from Bavaria. He probably received some training in the graphic arts in Europe, as did many other American artists in Lincoln's day, but Baltimore shaped his political opinions. Maryland, though it did not secede, was a slave state, and opposition to the Republican party in the state was virulent. Volck was decidedly pro-Southern and loathed the Lincoln administration.

Volck's considerable technical skills as an etcher were united with a sharp satirical eye. In one of the most brilliantly conceived and skillfully executed prints of the period, Volck pictured Lincoln as a hopelessly idealistic Don Quixote, carrying a John Brown pike instead of a lance, accompanied by that sordid reminder of Northern materialism, Benjamin



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 6. Literary allusions were common.



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 7. Benjamin Butler is Falstaff.

F. Butler, as Sancho Panza, complete with stolen Southern cutlery in his belt. Volck's cartoons also played on fevered fears of doom for the white race if the North were victorious in the Civil War.

Volck's work is sometimes carelessly thought of as Confederate cartoons, the only vigorous Southern counterpart of Thomas Nast's pro-Republican cartoons in the North. In truth, Nast was very young and not particularly active during the Civil War, and Volck's satirical etchings were really Copperhead cartoons, the product of anti-Lincoln sentiment in the North. Volck was apparently never arrested for producing the prints nor for his more treasonous activities like smuggling spies and medicines to the Confederacy. His art stands as a visual embodiment of the political atmosphere which led a group of Maryland men (and one D. C. pharmacist's assistant) eventually to murder President Lincoln. John Wilkes Booth, a Maryland native, led the group.

By 1864 printmakers knew more about Lincoln, and their work during his bid for reelection seized on some entirely new themes. The rail was gone, and no single symbol so dominated cartoons as it had done four years earlier. Its nearest competitor was Lincoln's reputation for telling jokes. This quality endears him to twentieth-century Americans, but it was less clearly a political asset in Lincoln's earnest Victorian era. Cartoonists frequently attacked him as a mere frontier joker — too small for the job of President.

Two of the better cartoons of the 1864 campaign capitalized on Lincoln's reputation as a lover of Shakespeare's works. J. H. Howard depicted Lincoln's Democratic rival for the Presidency, George B. McClellan, as Hamlet, holding the



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 8. A crowded but effective cartoon.



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 9. A cartoon for the ugly mood of 1864.

skull of Lincoln as Yorick and asking, "Where be your gibes now?" Thus the artist combined his knowledge of Lincoln's reputation for joking and for reading Shakespeare's works. Another cartoonist moved away from merely associating Lincoln with black people to turning Lincoln into a black man himself. Shakespeare provided the artful mechanism for doing so: the cartoonist depicted Lincoln as Othello. This print lacked the simplicity of conception of Howard's cartoon, but the crowded stage contained other figures who symbolized controversial acts of the Lincoln administration. Secretary of State Seward, seated at Lincoln's left, had once been in charge of arrests of disloyal persons in the North. Rumor had it that Seward had once boasted to the English ambassador that he could ring a little bell and cause the arrest of anyone in the United States.

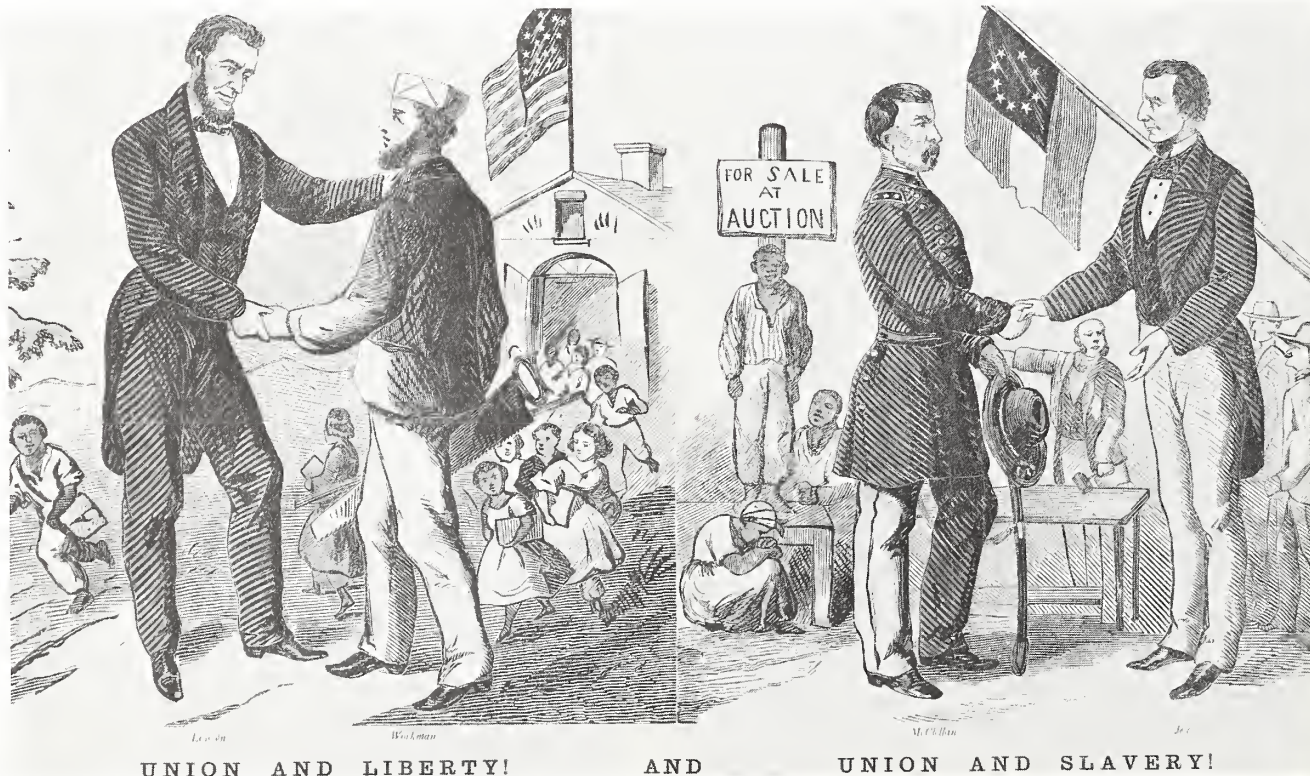
The story about Seward was doubtless untrue, but its fame was revealing of the anxiety aroused by the suspension of some traditional American liberties in the North during the Civil War. The Democrats were bereft of their traditional

appeals to economic discontent by high wartime employment. Lincoln frustrated some of their appeals to racism by claiming that the Emancipation Proclamation was essential to provide the man power necessary to win the war. The issue of civil liberties was about the only one left in the Democratic arsenal. "The Grave of the Union" added to the traditional figures of Lincoln, Greeley, and a black baby (under Henry Ward Beecher's arm), portraits of those "War Democrats" who served the Lincoln administration, most notably the driver of the hearse, Secretary of War Edwin M. Stanton.

Lincoln's reputation for humor did not prevent the creation of sinister images of the President. The story that Lincoln had asked his friend Ward Hill Lamon to sing a vulgar and humorous tune on a visit to the Antietam battlefield led to one of the most darkly effective anti-Lincoln cartoons of the Civil War. In truth, Lincoln asked for the tune to cheer him up after the gloomy visit. He was miles from the battlefield when the event occurred. All the bodies on the field had been buried long ago. The spurious charge was so effective, however, that Lincoln prepared a long letter for the press explaining the event. In the end, he decided not to issue it, and the story was not effectively scotched until 1895 when Lamon published a facsimile of Lincoln's letter in his *Recollections of Abraham Lincoln, 1847-1865*.

The Civil War and the Emancipation Proclamation brought rapid (and, unfortunately, temporary) changes in the customary depiction of black people in popular art. "Union and Liberty! And Union and Slavery!" contained the common message of Republican cartoons that McClellan's election was tantamount to a victory for Jefferson Davis and the Confederacy. It also contained in the background an unusual depiction of racial harmony, as white and black children emerged from a school. Such an image was unthinkable four years earlier.

This issue of *Lincoln Lore* has focused principally on the satirical vein in popular prints of Lincoln. There was a sentimental counterattack, and the next issue will focus on those prints in the exhibit which made Lincoln's image what it is today. In the meantime, if you happen to be in the Washington area, please drop by the Cannon Office Building to view "BY THE PEOPLE, FOR THE PEOPLE: Lincoln in Graphic Art, 1860-1865."



From the Louis A. Warren
Lincoln Library and Museum

FIGURE 10. This appeal to the white workingman contains an unusual vision of racial harmony.

1/82

Museum at St. E's

With John W. Hinckley Jr. settling into his quarters at St. Elizabeths Hospital in Southeast Washington, increasing attention is being focused on the hospital that once was home to the poet Ezra Pound. So far, however, many of the curiosity seekers have yet to discover the modest museum at St. E's, as the hospital is known here.

Some of the items on display there include a document signed by Abraham Lincoln; buttons from hospital attendants' uniforms showing the face of Philippe Pinel, the French liberator of the mentally ill; an old milk bottle from the days the hospital produced its own dairy products, and a historic ledger book.

The ledgers indicate that the seventh patient at the hospital that once was known as the Government Hospital for the Insane was Richard Lawrence, who attempted the assassination of President Andrew Jackson, but whose two pistols failed to fire. A footnote: The case was prosecuted by Francis Scott Key and the assailant died in the hospital.

Historic Churches Adapt to Change in Area

Special to The New York Times

WASHINGTON, Sept. 13 — Scattered among the office buildings and stores of downtown Washington are a number of historic churches dating to a time when the center of the capital was a thriving residential area as well as a business district and seat of Government.

Washington's downtown is still a business area and Government seat, but many of the residences that once stood near the churches have long since been replaced by office buildings, filled mostly with workers who live and worship in more distant sections of the city or in the suburbs.

For a time, once-packed downtown churches such as St. John's Episcopal, which is called the Church of Presidents, across Lafayette Square from the White House, and New York Avenue Presbyterian, known as the Lincoln Church because the 16th President worshiped there, languished as a result of the population shift. They ceased being the major forces in city life.

Reaching Out for New Members

But recently they have begun to reach out to new congregations, in both old and new ways, and with some notable success. Once again, say church officials, membership is increasing, though it is a different membership.

The several dozen churches within a mile of the White House have pooled their resources and become centers of help for the poor and homeless. They have succeeded in luring back some of their old members from new suburban homes. Finally,

'The churches would die if they were simply chapels for a few suburban people.'

— the Rev. Edgar Romig,
Church of the Epiphany

they have begun to draw some new worshippers from the neighboring office and government buildings, employing social mixers, night classes and other similar projects.

"Thirty years ago downtown churches were extremely wealthy and powerful," said Terry Lynch, executive director of the Downtown Cluster of Congregations, which represents 20 churches. "But the blight of the 1960's and 1970's caused a large exodus to the suburbs, and church membership dwindled drastically. A sort of religious vacuum developed in downtown."

Until redevelopment began in earnest in the late



The New York Times/Marty Katz

Church of Presidents: St. John's Episcopal Church near the White House.

1970's, many of the churches were in such serious financial trouble that there were fears they might have to close. Several did.

Even once-prosperous New York Avenue Presbyterian, built in 1793, which is a repository for some of Lincoln's papers on freeing slaves, found its membership eroded by the tumult of the post-war years. During World War II, people lined up around the block on Sundays, but slowly they stopped coming. Attendance reached a low after the 1968 race riots, which made many parishioners afraid to venture downtown, said Carol Wivel, a member of the church and its press secretary.

But New York Avenue Presbyterian, like others churches in the area, has reversed its fortunes with new programs to integrate it into its new downtown neighborhood. It sponsors evening classes, workshops, tours and concerts. Last year, it was the scene of a well-attended "get acquainted" brunch for the employees of a new office building, and the church provided quiche and salad and introduced many workers not only to the church but one another. "We have a particularly close relationship with that building now," Mrs. Wivel said.

Perhaps more to the point, over the past several months almost 50 new parishioners have been added to the rolls.

Businesses Only Are in Area

Several churches lie in a 10-minute walk from the White House, an area that contains many blocks of offices and stores only, no residences. Besides St. John's and New York Avenue Presbyterian, just east of 14th Street on New York Avenue, they include the Episcopal Church of the Epiphany at 1317 G Street; Western Presbyterian at 1906 H

Street; Asbury United Methodist, 11th and K, and St. Matthew's Roman Catholic Cathedral at 1725 Rhode Island Avenue, where President Kennedy's funeral mass was offered.

"The churches would die if they were simply chapels for a few suburban people," said the Rev. Edgar Romig, who has been the minister at the Church of the Epiphany for 22 years. However, he said that many downtown churches had scheduled weekday events to reach people in the area in the daytime.

Western Presbyterian Church, for example, was almost sold to the World Bank in the lean years of the early 1970's. Now the church holds noontime worship and music series and plays host to Bible study groups from nearby offices, including a group from an electric company and one from the World Bank. A Korean congregation worships in the building, and the sanctuary is open for prayer and meditation from 11:00 A.M. to 2:00 P.M. daily.

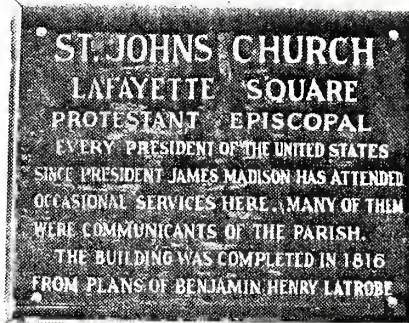
'We Try to Maintain an Openness'

After years of struggling, the church is again attracting new worshippers, said Joyce Zickler, a church elder. "We try to maintain an openness and presence in the community," she said. "We're no longer just a church on Sundays for the people who belong."

"Another downtown population the churches have attempted to reach are the poor and homeless in the business district. The churches have pooled their resources to provide social services and to take programs to the poor."

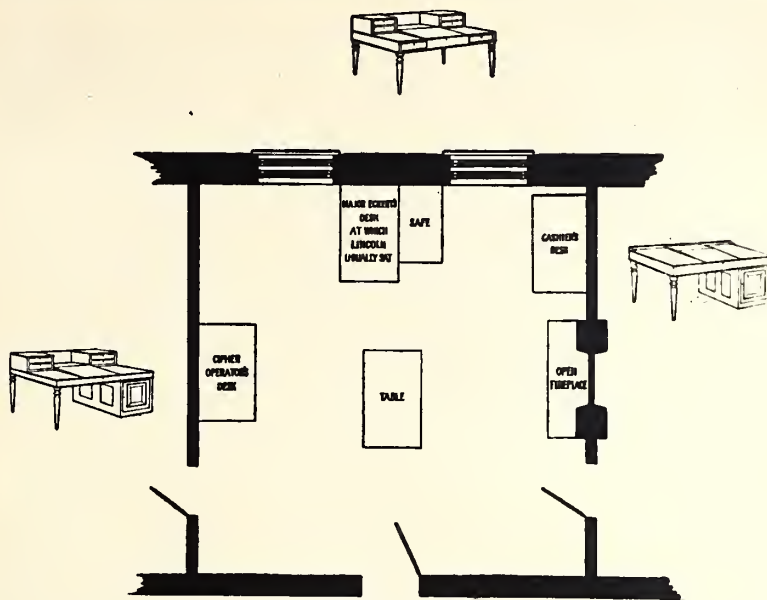
The Downtown Cluster of Congregations, sponsors women's shelters, nutrition programs and a day center for elderly people. Many of the churches, on their own or jointly, provide hot meals to the hungry.

St. John's Church has joined with two other pari-



shes to hire a full-time social worker. New York Avenue Presbyterian has a nutrition program for the elderly and a tutorial program designed to help inner-city children stay in school.

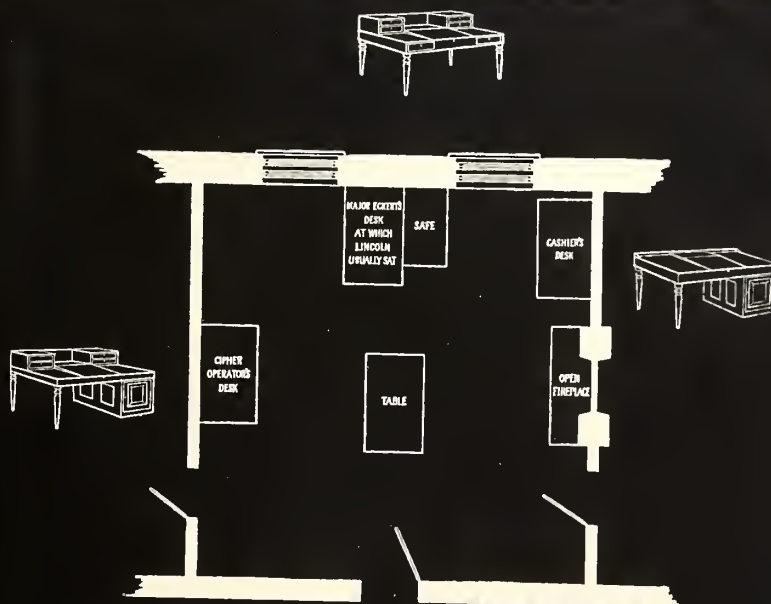
In adapting traditional roles to the modern city, church officials say, the churches are beginning again to be an important force in city life.



Drawn by R. G. Page

Plan of the cipher-room in the War Department telegraph office

Made from data supplied by General Thomas T. Eckert

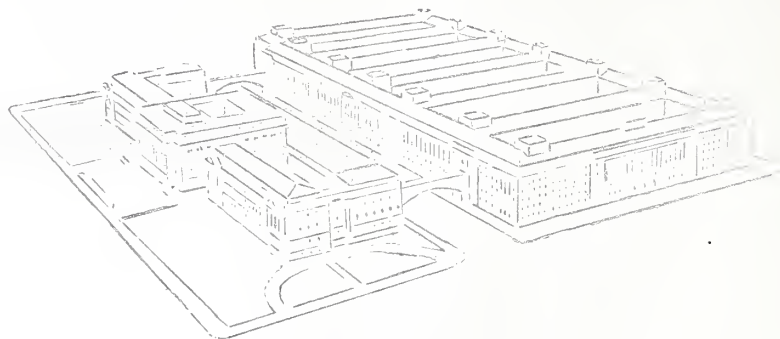


Drawn by R. G. Page

Plan of the cipher-room in the War Department telegraph office

Made from data supplied by General Thomas T. Eckert

p48 of John Andrews; = 57-page Sign Record
inscriptions of our NATION'S CAPITOL
"Guide to the Building"



DEPARTMENT OF AGRICULTURE

Administration Building

Located on the Mall between Twelfth and Fourteenth Streets, S. W.
Designed by Rankin, Kellogg, and Crane, of Philadelphia. Begun in 1905 and completed in 1930.

Inscribed on the attic panels over the Mall entrance:

THE HUSBANDMAN THAT LABORETH
MUST BE FIRST PARTAKER
OF THE FRUITS — SAINT PAUL

NO OTHER HUMAN OCCUPATION OPENS SO WIDE A FIELD FOR
THE PROFITABLE AND AGREEABLE COMBINATION OF LABOR
WITH CULTIVATED THOUGHT AS AGRICULTURE — LINCOLN

WITH REFERENCE EITHER TO INDIVIDUAL
OR NATIONAL WELFARE AGRICULTURE IS
OF PRIMARY IMPORTANCE — WASHINGTON

The Saint Paul quotation can be found in 2 *Timothy* 2:6. The Lincoln quotation is from his *Address before the Wisconsin State Agricultural Society*, Milwaukee, Wisconsin, September 30, 1859. The Washington quotation is taken from his *Annual Address to Congress*, December 7, 1796.

John Andrews 57 page
 SOFT BOUNDING
 Page 55
 BUILDING /
 INSCRIPTIONS /
 OF THE
 NATION'S CAPITOL
 ATTENTION CEMETERY
 Memorial Amphitheater
 At THE ARRLINGTON

LEXINGTON
 TICONDEROGA
 BUNKER HILL
 TRENTON
 SARATOGA
 MONMOUTH
 STONY POINT
 KING'S MOUNTAIN
 GUILFORD C. H.
 YORKTOWN
 LAKE ERIE

CHIPPEWA
 LUNDY'S LANE
 LAKE CHAMPLAIN
 PLATTSBURG
 NEW ORLEANS
 RESACA
 MONTEREY
 BUENA VISTA
 CONTRERAS
 CHURUBUSCO
 MOLINO DEL RAY

Located at the east end of the Amphitheater is the semicircular-domed stage. Inscribed on the frieze of the frontal arch are the words from Lincoln's *Gettysburg Address*:

WE HERE HIGHLY RESOLVE THAT THESE DEAD
 SHALL NOT HAVE DIED IN VAIN

Inscribed on the base of the frieze of the stage dome is the selection of Washington taken from his *Address to the New York Legislature*, June 26, 1775:

WHEN WE ASSUMED THE SOLDIER WE DID NOT
 LAY ASIDE THE CITIZEN

On either side of the stage is a niche containing a sculptured urn, above which are inscribed the names of famous Army and Navy heroes of the past:

WASHINGTON
 GREENE
 WAYNE
 JACKSON
 SCOTT
 TAYLOR
 GRANT
 SHERMAN
 THOMAS
 SHERIDAN
 McCLELLAN
 MEADE
 MERRITT
 SHAFTER

JONES
 TRUXTUN
 PREBLE
 HULL
 DECATUR
 PERRY
 MacDONOUGH
 STEWART
 FARRAGUT
 PORTER
 FOOTE
 WORDEN
 DEWEY
 SAMPSON

To Guide
to the
BUILDING
INSCRIPTIONS
of the
NATION'S CAPITAL

by

John L. Andriot
...

1955
Jay-Way Press
Arlington, Va.

Above the Fifteenth Street entrance, near E Street, is inscribed:

THE PATENT
SYSTEM ADDED THE FUEL
OF INTEREST TO THE FIRE
OF GENIUS—LINCOLN

This quotation was selected from Lincoln's *Address before the Springfield Library Association*, Springfield, Illinois, on February 22, 1860. His speech read: "The patent system changed this, secured to the inventor for a limited time exclusive use of his inventions, and thereby added the fuel of interest to the fire of genius in the discovery and production of new and useful things."

Above the north entrance, center section, is inscribed:

COMMERCE
DEFIES EVERY WIND
OUTRIDES EVERY
TEMPEST AND INVADES
EVERY ZONE—BANCROFT

The quotation comes from George Bancroft's *History of the United States*, in which the author discusses the change in the New York port area from the time of Hudson in 1609 to the then present time of 1837. He states: "And while idle curiosity may take its walk in shady avenues by the ocean side, commerce pushes its wharves into the sea, blocks up the wide rivers of its fleets, and, sending its ships, the pride of naval architecture, to every clime, defies every wind, outrides every tempest, and invades every zone."

Above the south entrance, center section, is inscribed:

COMMERCE
AMONG NATIONS
SHOULD BE FAIR AND
EQUITABLE — FRANKLIN

Above the Fifteenth Street entrance, near Constitution Avenue, is inscribed:

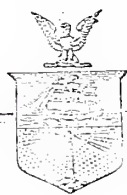
LET US RAISE
A STANDARD TO WHICH
THE WISE AND HONEST
CAN REPAIR—WASHINGTON

This quotation was taken from Washington's *Address to the Constitution Convention* in 1787.

Page (40) US Dept of Commerce from
John Audubon's 1879 report to the
National Capital.

Department of Commerce Building

Features of Interest to Visitors



THE DEPARTMENT OF COMMERCE BUILDING

FIRST FLOOR, CENTER SECTION

IN ROOM 1062, to the right (north) of you enter the main entrance of the building, there is an Information Office, with attendant in charge during working hours.

In the southwest corner of the lobby is a 14-inch scale model of the famous Liberty ship, over 2,500 of which were built in World War II.

In the northwest corner of the lobby is a sales office in which are displayed and sold publications issued by the various agencies of the U. S. Government. Here the visitor will find published information dealing with commerce the world over. This office is manned by an attendant from the office of the Superintendent of Documents, Government Printing Office.

In the southeast corner of the lobby is a case containing facsimiles of the standard weights and measures, representing the legal requirements in all commercial transactions in the United States.

In the northeast corner is an Indian Crafts Shop, sponsored by the Department of the Interior, offering for sale an assortment of Indian jewelry, pottery, basketware, rugs, headwork, and other items.

Immediately west of the lobby is a modern CONFERENCE ROOM with a seating capacity of 850 persons. This room is designed to care for large groups of American business representatives who come in contact with the Department on major questions of industry and commerce.

FIRST FLOOR, NORTH SECTION

JUST inside of the northeast entrance to the building is the Patent Office Information Desk with an attendant in charge during working hours.

The Search Room of the Patent Office occupies almost the entire north front of the

building on the first floor. It has a floor area of 14,300 square feet on which are provided desks for 100 attorneys, inventors, and any part of the general public who are interested in studying more than 2,500,000 United States patents available to visitors to this room. The Search Room is open from 8:30 a. m. to 9:00 p. m. Monday through Friday and 8:30 a. m. to 12:30 p. m. on Saturday.

The Scientific Library of the Patent Office, just south of the Search Room, is fronted by a very attractive Reading Room. The Library occupies 30,600 square feet of floor space and contains more than 180,000 books, bound periodicals, and foreign patents.

There are available in the Search Room and Scientific Library for the use of inventors and their attorneys approximately 8,000,000 United States and foreign patents.

Many interesting models are on display in the Reading Room.

SECOND FLOOR, SOUTH SECTION

LOCATED in room 2807 is a tide predicting machine, designed and constructed by employees of the Coast and Geodetic Survey. This machine is used in predicting the tides for any desired place where tides occur and for any future time that may be desired.

A visible seismograph recorder that registers ground vibrations from strong earthquakes occurring anywhere in the world is located in room 2219. It is actuated by a sensitive seismometer operating in the basement of the Commerce Building. Minute ground vibrations due to meteorological conditions and other causes are recorded continuously.

SEVENTH FLOOR, CENTER SECTION

LOCATED on the seventh floor in the central section and facing Fourteenth Street is the Department of Commerce Library. A feature of this library is the stack room, which is over 300 feet long and contains 254 15-foot bookshelves. The library collection includes more than 540,000 volumes of economic, sta-

2

3

and telephone directories available for special consultation in the Reading Room.

CENTER SECTION

IN ROOM 1062, to the right (north) of you enter the main entrance of the building, there is an Information Office, with attendant in charge during working hours. In the southwest corner of the lobby is a 14-inch scale model of the famous Liberty ship, over 2,500 of which were built in World War II. In the northwest corner of the lobby is a sales office in which are displayed and sold publications issued by the various agencies of the U. S. Government. Here the visitor will find published information dealing with commerce the world over. This office is manned by an attendant from the office of the Superintendent of Documents, Government Printing Office. In the southeast corner of the lobby is a case containing facsimiles of the standard weights and measures, representing the legal requirements in all commercial transactions in the United States. In the northeast corner is an Indian Crafts Shop, sponsored by the Department of the Interior, offering for sale an assortment of Indian jewelry, pottery, basketware, rugs, headwork, and other items. Immediately west of the lobby is a modern CONFERENCE ROOM with a seating capacity of 850 persons. This room is designed to care for large groups of American business representatives who come in contact with the Department on major questions of industry and commerce.

A cafeteria for the employees of the Department, with a seating capacity of 900, is located in the central part of the basement.

Facts Regarding the Department of Commerce Building

The building covers an area of approximately 8 acres—3 full city blocks. Its length is 1,050 feet; width, 325 feet; height, 7 stories and basement, and a sub-basement for boiler rooms. It contains 27,159,045 cubic feet. The total gross floor area is 1,605,066 square feet. The net floor area, including offices, laboratories, shops, etc., is 1,092,800 square feet. There are 3,311 rooms. There are 5,200 windows, containing 250,000 square feet of glass. Electric outlets for telephones, power, signal, electric lights, etc., to the number of 600,000 have been provided. There are 15 entrances to the building. There are 27 passenger and 5 freight elevators, the passenger cars having a capacity of 18 passengers per car. The building is heated from the Government Central Heating Plant.

The basement floor in some places is approximately 3 feet thick to withstand the pressure of water of Tiber Creek, which flows under the building.

CONSTRUCTION MATERIALS USED

Structural steel: 16,400 tons.
Limestone, from Indiana: 2,000 carloads.
Granite quarried in Connecticut, sawed, cut, and milled in Massachusetts: 150 carloads.
Marble from Missouri: 900 tons.
Base marble, from Vermont: 470 tons.
Mankato stone, from Minnesota: 260 tons.
Smaller quantities of domestic travertine from Colorado and Georgia, of which 500 tons of travertine chips from Georgia were used for terrazzo floors.
Cafeteria, serving rooms, and kitchen floors; tile from West Virginia: 35 tons.
Toilet rooms, wall and floor tile, from Ohio: 300 tons.
Common brick, from the District of Columbia: 10,000,000.
Face brick, from Pennsylvania: 1,500,000.
Gray brick for boiler room, from Pennsylvania: 200,000.
Terra cotta, from North Carolina and West Virginia: 27,000 tons.
Reinforced concrete piling supporting the building: 80 miles or 14,000 piles.
Plastering on walls and ceilings: 99 acres.
Base of building, up to sill of first-floor windows is of granite; balance of walls is of Indiana limestone, except four courts of brick.
Roof: 95,000 square feet, or 400 tons of promenade tile, and 160,000 square feet, or 1,200 tons of Mission tile. Two tons of copper nails were used in the roof.
Bronze hardware used: 25 tons.

INSCRIPTIONS ON BUILDING

Constitution Avenue facade. "The Department of Commerce assembles here the forces designed by Congress to advance the interests of industry and trade. Through experimental research, the dissemination of knowledge, and administrative vigilance it stimu-

lates the progress of America upon land and sea and in the air and thereby speeds the Nation in the march of mankind."

Pennsylvania Avenue. "Based upon foundations of devotion and labor the United States is a nation of men threads on the great tapestry of the people. Initiative daring illumines their diligence. Adventurous ardor invigorates the work of their hands. Under governmental guardianship their ideas and their activities are nurtured to the liberty that is the soul of achievement."

Fourteenth Street facade. "The inspiration that guided our forefathers led them to secure above all things the unity of our country. We rest upon government by consent of the governed and the political order of the United States is the expression of a patriotic ideal which welds together all the elements of our national energy promoting the organization that fosters individual initiative. Within this edifice are established agencies that have been created to buttress the life of the people, to clarify their problems and coordinate their resources, seeking to lighten burdens without lessening the responsibility of the citizen. In serving one and all they are dedicated to the purpose of the founders and other highest hopes of the future with their loyal administration given to the integrity and welfare of the Nation."

Fifteenth Street entrance, north section. "The patent system added the fuel of interest to the fire of genius."—Lincoln.

Fifteenth Street, north entrance, center section. "Commerce defies every wind, outrides every tempest, and invades every zone."—Bancroft.

Fifteenth Street, south entrance, center section. "Commerce among nations should be fair and equitable."—Franklin.

Fifteenth Street entrance, south section. "Let us raise a standard to which the wise and honest can repair."—Washington.

WASHINGTON, November 1, 1950.

Joseph Stuntz' eventful life began in the Austrian Tyrol in 1797. Love of adventure and the lure of Napoleon's fame took him to Paris, where he became an apprentice to a cabinetmaker who worked for the Emperor. The boy had acquired considerable skill when the call to arms recruited Napoleon's ranks from all classes and the apprentice found himself a color bearer. When Waterloo eclipsed Napoleon's glory and Elba his activities, the color bearer found himself adrift with a badly wounded leg as a souvenir of the harrowing Russian campaign. Bitter over the fate of his beloved Emperor he decided to seek new fields of endeavor and therefore set sail for America.

1855 found him in Washington, in New York Avenue, four squares from the White House, in what was then a poor settlement of little shops, cobblers, carpenters, plumbers and candle stick makers. In this street five doors from the corner of Twelfth, Stuntz put up his name and opened his doors to invite the trade of the little folks. With the wounded leg supported by a chair this heroic cripple sat day after day and carved out the dainty dolly furniture or the beligerent wooden soldiers and their ferocious guns and cannon. Proficient in the use of three languages and full of anecdotes of his travels and soldier life the cripple soon made hosts of friends big and little who would drop in to buy toys and to listen to his stories of far-away France and the beloved deposed Napoleon.

LINCOLN AND THE OLD TOY MAKER.

Thus Lincoln found the toy shop and a congenial spirit with whom to while away many minutes while waiting for his selection of toys to be wrapped up. Frequently he remained away so long from the White House that he missed important engagements, and clerks were sent to search for him. Their hunt usually ended at the old toy shop. The place seemed to cast a spell over Lincoln and to have a fascination which it was difficult for the President to resist.

When the Lincolns entered the White House they had three boys. Robert almost grown was soon on Gen. Grant's staff and was away at the war. Willie, 12 years old, died soon after his father's administration began, and little Thomas, aged 8, was left alone in the big executive mansion with no one to amuse him. This little chap could not talk distinctly and "Tad" was best he could do in trying to say Thomas. He was his father's idol and only solace through the dark, grim days of the war, and it mattered not what the boy wanted the father managed to get it for him. Following the sentiment he often expressed, "I want to give him all the toys I didn't have and all of the toys that I would have given the boy who went away."

Incomplete
Joseph Stuntz toy shop

**WILL SELL STABLE
FROM WHICH BOOTH
MADE HIS ESCAPE**

(Universal Service)

WASHINGTON, Oct. 3. —

An ancient building, originally a stable, from which John Wilkes Booth made his escape after the assassination of President Lincoln, and 600 square feet of land on which it is located will be sold by the government at public auction Nov. 4, the war department announced today.

Booth rented the stable because of its location on an alley in the rear of the Ford theatre. He concealed a horse in it and, after the shooting of President Lincoln, made his way from the president's box in the theatre through a passageway to the stable, mounted his horse and escaped.

Stable Used by Wilkes Booth to be Auctioned

WASHINGTON, Oct. 4. (P)—Property where John Wilkes Booth, assassin of Abraham Lincoln, kept his horse to flee from the capital after killing the President, will be sold by the War Department at auction on November 4.

The lot, consisting of 600 square feet in the rear of 913 E street, northwest, and the building, originally a stable, have a tragic history.

Booth rented it in January, 1865, because of its location on the alley in the rear of Ford's Theater, where he killed President Lincoln. The leasing of the building was part of the conspiracy. Booth employed a carpenter to change the stable to provide two stalls and provide the door with a lock. Another carpenter, having access to the theater, was hired to provide a door to the passage leading to the President's box.

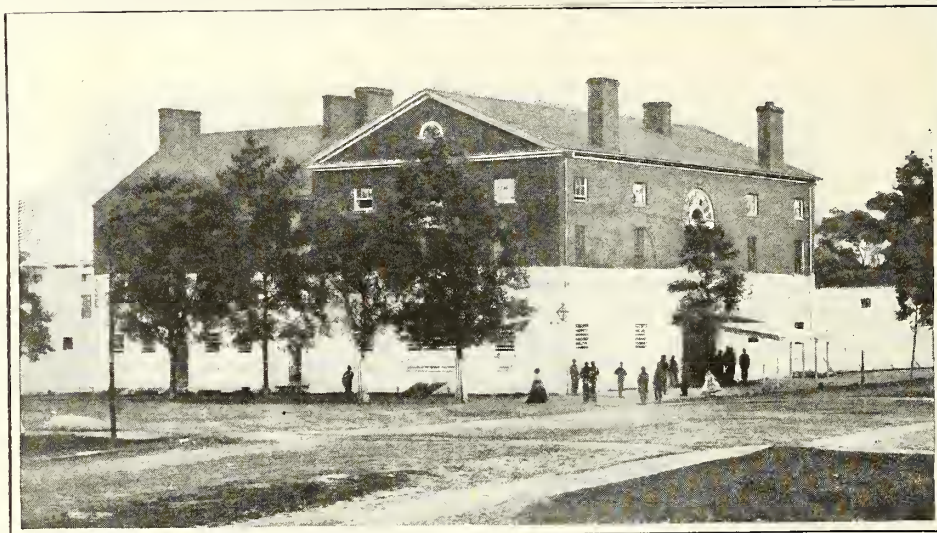
Procuring a horse on the evening of April 14, 1865, Booth concealed it in the stable, and after shooting the President made his escape through the passageway, mounted the horse and fled the city.

WASHINGTON, Nov. - 5—The small red brick building where John Wilkes Booth stabled the horse on which he escaped from Washington after he assassinated Abraham Lincoln on the night of April 14, 1865, has been sold by the war department for \$4950. It was purchased at public auction by Jeremiah O'Connor, owner of the adjoining property. The building, in the alley back of Ford's theatre where the martyred president was shot, has been used to store old records of the adjutant general's department, but is considered suitable no longer. For many years after the tragedy it remained unoccupied.



THE LIBRARY OF CONGRESS.

40
D.C. Washington Old Capital Prison



THE OLD CAPITOL PRISON IN WASHINGTON, AT THE CORNER OF FIRST AND A STREETS, NORTHEAST,
IN WHICH JOHN W. MUNSON WAS IMPRISONED AND FROM WHICH HE ESCAPED IN 1864.

From a war-time photograph by Jarvis, Washington.

This was one of the most historic buildings in Washington. It was built for the accommodation of Congress after the burning of the Capitol by the British in 1814. After its war-time service as a prison, it was replaced by three private houses, one of which was for many years the residence of the late Justice Stephen J. Field. An office building for the United States Senate is now being erected on the other side of First Street, and it is proposed to take the prison site for offices for the United States Supreme Court.

'Church of Presidents' Shifts Course

By MARJORIE HUNTER

Special to The New York Times

WASHINGTON, Aug. 8 — St. John's Episcopal Church, on Lafayette Square across from the White House, which has been known as the Church of the Presidents, is no longer just Washington's fashionable Metropolitan Club at prayer.

Once considered a "society church," with pew rentals and a vestry composed of only the most socially prominent, St. John's now helps feed and clothe the needy, house the homeless in local hostels and counsel drug and alcohol addicts.

The change has come gradually in the two decades since the Rev. John C. Harper came from New England to become rector of a church in which every President of the United States since James Madison has worshiped at one time or another, a few as members, most as visitors from the White House.

Lincoln and Kennedy

It was to St. John's, designed in the early 1800's by Benjamin Latrobe, that Lincoln went to meditate in the crucial days of the Civil War. And it was to St. John's that Lyndon B. Johnson, as the nation's new President, went the day after the assassination of President Kennedy.

While seeking to preserve the historic nature of what Kennedy once called "the little yellow church across the square," Mr. Harper's first move was to abolish pew rentals, once a main source of income for the church but later little more than a status symbol for the city's elite. He then turned his attention to challenging his congregation to meet the needs of the city's needy, those he saw daily on walks through the parks and city streets.

His goal, he said repeatedly, was to draw the downtown church into the mainstream of city life.

His message was perhaps best enunciated in a recent letter to his parishioners: "There are a lot of decayed people walking around Washington today, and every time I see one I am inwardly grabbed by a pain which I can only interpret as seeing myself in them. Former clergy? Maybe. Former healthy men and women? Perhaps. And what do we who are tempo-



The New York Times / Marty Katz

St. John's Episcopal Church on Lafayette Square in Washington.

rarily undecayed have to offer them?"

What the St. John's Church offers today is a broad social outreach program. Parishioners provide casseroles for So Others Might Eat, an or-

ganization to feed the hungry. The church also collects food and clothing for another social service organization, Bread for the City, as well as providing chits for housing the homeless in hostels and funds for a job-training program for poor teen-agers. Volunteers in the 1,000-member church also work in a child-development center and in homes for the elderly and handicapped.

"I think we've rolled with the punches," Mr. Harper said recently. "We're not just a society church now. We're a church that cares."

From the window of his office overlooking the square and the White House beyond, he has witnessed anti-war rallies and the tear-gassing of demonstrators, encampments of the poor and homeless in the park and civil rights demonstrations.

'Part of Our Concern'

In his book "Sunday, a Minister's Story" he wrote: "Demonstrations in front of the White House on Lafayette Square, danger in the streets and in the square itself at night, vandalism and robbery are very real threats to St. John's. Yet, in another sense, they are part and parcel of our religious, or theological, concern. The church does not exist merely for its own members but for those outside its walls."

The message St. John's has to offer, he wrote, is more than stained glass windows, candlesticks and needlepoint cushions.

"The message can be told when the cherry blossoms are on the trees and Lafayette Park is at its most beautiful and when people look at St. John's yellow walls and admire its beauty.

"And the message can also be told when angry citizens crowd the streets, when they engage in behavior that is disruptive and even unlawful, when the beauty of Latrobe's building is blurred by tear gas and surrounded by obscenities. The building is not the message. The Gospel message is spoken more through people than through things, and more through actions than through words, no matter how beautifully articulated and hallowed the words are by centuries of use."

